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For the Churchman.

The Aspen.

A TENDER HEART.

Why tremblest thou O Aspen tree?
Why thrill thy bright leaves tremblingly,
Why in this sultry death-still air
The only tree, thou tremblest there,
And night and morn, on valley, hill,
Thou ever quiverest, quivering still?

"On me the Son of God did die—
On me felt death's sharp agony;
I stretched that form and held the nail,
And caused those pangs his frame assail.
For this I mourn; for this I will,
For ever quivering, quiver still."

"How could I see that fearful sight
At which mid-day was turn'd to night,—
Sustain that form whose every woe
Caused earth itself to rock and throe,—
And not at this, despite my will,
Forever quiver, quivering still!"

Nay,—now O Aspen, even more,
In truth I marvel than before.
If thus the *means* can feel that woe,
What pangs the guilty *cause* must know,
O surely bowed in dust they will,
In heart, like thee, be trembling still.

On thee He died and thou canst show,
By ever trembling thy deep woe;
While they *for* whom He died, betray,
No sense that they their Lord did slay.
O Aspen! shame their perverse will—
By quivering ever, quivering still.

August, 1844. AH. U. U.

From the Christian Remembrancer.

The Objective System of the Church.

No. 3.

Again, her system takes within her grasp and finds room for Compassion. She sees it is a feeling in man which has been implanted for some purpose; she discovers that; she sees its abuse; she avoids and prevents it; she includes the whole of it within her system, and whatever appears like it which she does not find due place for, we may know, is fictitious. She arranges together a perfect, full set of objects, to answer to the feeling in all its details. It is an essential part of her system; it is one on which other parts necessarily hung. Take her, as she was, working in different ages past, and even now, in nearly every branch of her existence, providing a system to answer these ends. The widow and the orphan were her especial care, and their wants have, in every age of her existence, been the ground-work of many of her laws and rites. She connects the exercise of the natural feeling of Compassion with the most sacred acts of Devotion.

Compassion is recognized as an element in our moral being; it is considered; it is sanctified. No system which does not supply objects for it can be a satisfactory one for man, morally considered. The feeling is, by the Church's assertion, a holy feeling, and she supplies for its exhaustion, holy objects, through which she leads it up to God.

And to see more plainly the aptness of her system, contrast her with other existing systems which pretend to occupy her place; they, many of them, do not recognize the feeling at all; where they do, they supply no objects for it, but leave it to strike out its own channel and its own objects. The consequence is, that none of the abuses to which Compassion is liable are avoided, all are fallen into.

One natural abuse is, the working it under the influence of false motives, or, more strictly, mistaking other principles for it, or allowing it to be overwhelmed and misdirected by inferior motives. Compassion is a feeling whose object is the relief of the distressed: it is that which distress calls out of necessity: it is the advocate of the unhappy in our hearts. When it is directed simply to those objects, it is truly used: namely, when it finds a relief for itself in the relief of distress—when it is exercised for the sake of calling out commendation as much, or more, than to relieve sorrow—when it is used to subserve our own advantage, which it often is, (that is, the feeling does exist, and it is exerted towards the true object; but the desire of self-advantage through the commendation of others, is allowed to outweigh the desire of relieving sorrow,) then it is abused: it not only is abused, it leads men away from God.

The Church exercises the feeling, but in secret; the solemn stillness of her temple; the eye fixed upon her altar; the thoughts drawn up to heaven in holy contemplation; the ear arrested by the Words of the Law of Charity: all tend to serve as a covert to throw a veil over the acts of Compassion, and to enable the sacred gifts to be laid on God's altar, unobserved, unexamined, and unreckoned. "The right hand does not know what the left hand doeth." The rich may have poured forth his treasure, and poverty its mite, but they lay side by side in one holy offering, the gift of the united members of Christ's one Body. So the Church uses, draws out, and exhausts Compassion: so she prevents or corrects its abuse. Other systems encourage display, encourage the abuse, find no especial part of their system to prevent, what in the course of things, must be the abuse.

Is it not the case? In proportion as men deviate from the Church system, in proportion as they draw towards low principles, they fall into all the abuses of subscription-lists, and fancy bazaars; almsgiving becomes venal, the gift becomes a loan or a purchase. We said, too, the Church leads the feeling to God, offers it to Him; ostentation in its exercise, of course, leads from Him: it leads to "the world, the enemy of God." The Church connects the exercise of Compassion with God's Law. She reads it in the ear of her children while they give. She tells them, Compassion is a consecrated feeling: that God's Word has its especial rules for its exercise. No other systems do this; they allow the mere exercise of the feeling to be enough; and the gift is therefore proportioned to the degree in which the feeling is excited; they do not make it, or recognize it as a duty. It is one of the distinctive marks of the low schools of the day, that Almsgiving is not recognized as a duty; it is left to the result of mere pity, undirected and untaught, and, what is worse still, undisciplined.

Besides, another abuse of Compassion consists in the many hindrances raised in the application of its gifts to objects apparently worthy of it. A man is not the best bestower of his own compassion. He allows feeling to be strongly drawn out towards objects by the counterfeit of sorrow. He is often deceived in his objects; he is imposed upon; a slight circumstance prevents his exerting it as much as he should in particular cases; the fact of having been often imposed upon before, or unfairly treated: all these come in as hindrances. The Church obviates these. She takes the immediate bestowal of relief out of her children's hand, and places it out of the reach of counter-influences in the exercise of Compassion. She administers it through those ordained and set apart for the express purposes of discovering the fit mode of administration, her Deacons. Her children give as to God, as to Christ, through His people. Compassion is exercised and satisfied, but through the medium of duty, and saved from abuse and hindrance. Without her system, the truly distressed are often deprived of their advocate in the breast of the selfish and prejudiced, because they vent on them the indignation they have had excited by the false appearance of others.

Without her system, the feeling of Compassion flows like a mighty stream over soil which does not need, or wastes its gift, and leaves barren spots unfertilized which thirst for nurture. The indigent are not relieved, the false and pretending are encouraged, the compassionate are deceived, and resentment (our safe-guard against injury) excited, where no injury was given or intended; the exercise of that feeling, under the discipline of her systems, calms the mind, relieving the λύπη, of the compassionate, and leaves it nearer to God in humble obedience and denial, than it found him.

Other systems must, of course, excite pride, vanity, and raising the acts of others as a standard by which to try ourselves; attempt to call into play feelings, which miss their aim, and which are allowed to foster abuse, to leave true objects unsatisfied, or to flow back without having found an end in the moral world; to overwhelm and disorganize the general character of its possessor.

The consequence is, that, taking the view of the general exercise of Compassion, we see it is not exercised in any degree as we should expect; although men imagine that the systematic exercise of it will curtail its influence and extent of application: it is not so; the age we live in is a boastful one; a falsely pretending one. Men talk of its benevolence and compassion; the truth is, it is one in which the feeling of Compassion has been, and is, less exercised than in any age since the first advent of our Lord: we grant it is one in which the exercise of Compassion meets our eye on every side. But that is all. We grant, subscription-lists are abundant, fancy bazaars and "charitable balls" meet our eye often enough. We grant the rich man of £5,000 a-year, takes unwonted pains to let his parish know that he bestows £10 of it annually for the good of Christ's poor, and with all the pomp of charitable dignity stalks into his ancestorial pew, or attempts to curb the churchward tendency of the parish priest in his education of the baptized children of God. If this is a sign of the exercise of Compassion, ours is a charitable age. We must beg to differ. We should prefer a Compassion less known and more felt: where the principal marks consisted in the rich giving up their creature comforts, setting down luxuries one by one, taking the lead in lowering the standard of expense in society, and laying their thousands in secret on God's altar. We would prefer judging for ourselves of the exercise of compassion, and not be told by the giver how much he gives; and when men talk less of the "true kindness of employing servants, and promoting trade, and keeping up station," mere excuses, pardon us for saying it, for the vilest selfishness and love of ease. When men do talk less of this, and deny themselves more, we will be more willing to grant the name of benevolent to the age we live in; not till then. Allow us now to term it the least charitable of days, when men expect more in return than ever was before expected; when giving to the poor is looked upon rather as a placing out money to interest, expecting the return of general praise and commendation. Interference in the arrangement of the Church in her parochial system, is not the legitimate expectation to be encouraged in the Church's officers. But our object was not so much to state a fact, as to assign a reason. The low state of the exercise of Compassion in this day, is easily accounted for in the depression of the Church's practical system.

Compassion will deteriorate under the influence of low schools and the treatment of low men. We should expect it, and our expectation is realized. In an age when the Church's voice has been nearly hushed, Compassion has shrunk into the back-ground, and violent, clamorous counterfeits have protruded themselves into her place. What do we see at this moment? An increased spirit of true, secret, unobtrusive benevolence; and why? Because the spirit of the Church is reviving.

Then, too, the Church prevents Compassion being excited without having always ends and objects on which to work practically. It rather checks the inclination to indulge the feeling without an application practically to some object. Her very principle throughout, in her mode of teaching and discipline, is to avoid the working of feelings alone, for the mere sake of working them. She is truly practical as far as her influence over man goes. We shall surely be correct, when we say, that low schools and systems of schism generally tend towards exciting and indulging feelings, without any reference to their proper practice.

View, too, the Church's dealing and provision with regard to those earnest desires after self-denial which exist more or less in all, but very strongly in some,—a fear, an awe of going on too much in indulgence; a quiet and calm in the consciousness of thwarting self; surely this is a natural feeling to all, and, in proportion as the mind and character are refined and perfected, we find it more strongly. Whatever it be, it is a feeling which is always satisfied by the consciousness of being in a state of denial; and self-denial seems its own object.

The Church sees and provides for this. She is constantly throwing her children under restraint. She is always giving them opportunities of self-discipline, and where they are unwilling, or from natural infirmity almost unable, to use it, she compels them to adopt it. Her years are marked with days of sorrow; her feasts are interchanged with fasts; her months never fly away without having humbled her obedient children, and subdued their nature a degree more.

All men yearn after denial; all men feel they cannot be safe or real without it. Systems which exclude it on principle, and do not acknowledge or recognize it, by finding and providing opportunities for the gratification of the feeling, still are compelled, in spite of themselves, to find objects for it; still increase in reality only as they do admit the feeling, however unconsciously, or they send out their most devoted children to form themselves on a system of denial which they could not provide for them. Every body of schism has been marked, at some time or other in its history, by strong features of self-thwarting, and sometimes even of asceticism, which the principles of the system did not acknowledge. Men of low schools within the Church now, belie their statement by their lives; they must have their day of denial and seclusion from pleasure, and because they are determined to strike out their own way, and to desert the Church's pathway, they make Sunday their fast-day instead of the day of our Blessed Lord's Passion. They imagine they are supported by Holy Scripture in this use of it; of course, they are not; it is the natural yearning after some one season of fixed denial set apart from the rest; it is the voice of nature calls them to it; they have mistaken a feast-day for a fast. The feeling which many devoted men, in this day, have about Sunday is simply created by this natural impulse; and the real reason why they are so indignant at any effort being made to uproot it, is, that they are jealous of the deep feeling within them being disturbed, which demands a season of stated denial: it is not that they have any deep reason for attaching this feeling to Sunday: had they been accustomed to attach the same feeling to Friday by the holy prejudice of education, they could have seen, still more strongly, the beauty and force of the rule. That feeling is not wrong: it is right; it is the voice of our moral nature, which will be heard. It is their object only which is wrong; we respect the feeling, we love it, and cherish it: only substitute the true object and means of gratifying it. Nay more, we could scarcely expect men to be different from what they are, considering the force and prevalence of the schools in which they have been brought up; and we can only desire the same devotedness of feeling and will in the sons of the Church towards herself.

From the Churchman's Family Gazette.

Review.—No. 2.

Mr. Endell Tyler on the Worship of the Blessed Virgin.

It is obviously quite impossible to give any thing like an abstract of the third and most important part of this work, which consists in an inquiry into the sentiments of the Fathers on this point. Mr. T. examines them one by one, to the number of forty-four, from the Epistle of St. Barnabas downwards. We shall, therefore, content ourselves with one or two extracts.

It is necessary, however, first to notice some facts, which are as unpleasant as they are extraordinary.

Dr. N. Wiseman, who claims to be Bishop of Melipotamus, and who actually exercises Episcopal superintendence over a part of the Romish schismatics in England, in opposition to his rightful diocesan, the Bishop of Worcester, is known to many of our readers as the author of some very plausible defences of Romish tenets. Amongst others, he has published two volumes of lectures, preached at one of the Romish chapels in London, in which he brings forward many passages from the Fathers to support the doctrines and practices which at present form the ground of the separation of that body from the Catholic Church of England.

With the other points he treats of we have at present nothing to do, but it is indeed painful to relate that many of the passages, which are unhesitatingly brought forward to defend the worship paid to St. Mary, are taken from treatises which are not merely doubtful,—rejected by some great critics, and defended by others,—though even there fairness and honesty would have required an acknowledgment of the doubt,—but utterly spurious, and given up by every one whose opinion is of the slightest weight.

This is indeed a very serious charge, but we are bound to say that we think that Mr. W. Palmer, of Worcester College, and Mr. Tyler, have clearly made it out. We will lay one or two instances before our readers, merely adding, that this spuriousness extends to *every one* of the quotations which Dr. Wiseman has brought forward in defence of the Romish practices on this point, from the Fathers of the first five centuries, which at all prove what he adduces it for.

Dr. Wiseman thus comments on a quotation from St. Athanasius:—

"St. Athanasius, the most zealous and strenuous supporter that the Church ever possessed of the divinity of Jesus Christ, and, consequently, of His infinite superiority over all the Saints, thus enthusiastically addresses his ever-blessed mother,—mark well these words,—'Grant us great gifts from the treasures of thy graces,' as if he hoped directly to receive them from her. Do [Roman] Catholics use stronger words than these; or did Athanasius think or speak with us or with Protestants?"

From want of space we have omitted the quotation itself, the tenor of which may be guessed from the clause to which Dr. W. calls our attention, nor will we offer any remarks (though they are richly merited) on its unfair character, for it consists of several clauses culled from different parts of the Homily, and put together without any indication that it is not a continuous paragraph. The reference in his note is "Serm. in Annunt, t. 2, p. 401."

In the Benedictine edition of this Father, to which Dr. W. here refers, the second volume is exclusively composed of doubtful and spurious works, the genuine treatises being contained in the two parts of the first volume; and to mark the distinction still more strongly, these spurious works are printed in a much smaller type than that which is used in the first volume, so that it is almost impossible that any one can be misled by inadvertence.

The treatise in question they unhesitatingly reckon among those which are utterly spurious, using these words in their preface to it, "there is no learned man who does not now adjudge that this discourse is spurious. The style proves itself *more clear than the sun* to be different from that of Athanasius." They then proceed to show from the language, and from the questions discussed in it, that, at the very earliest, it must have been written after the Council of Chalcedon, and bears strong indications of having been posterior to the beginning of the seventh century: this latter date is unhesitatingly taken by Cardinal Baronius, in a letter which they append to their own "Monitum," and he adds, that all learned men, who were desirous of the truth, would freely agree with him. We may also observe, that the celebrated Cardinal Bellarmine unhesitatingly condemns it as a forgery, declaring the evidence against it to be irresistible.

Yet, in the teeth of all this, in the nineteenth century, in England, we have this forgery, which must be three centuries later than its reputed author, brought forward, without the slightest hint of even a doubt having been entertained concerning it, and quoted by the volume and page of an edition which utterly rejects it!

Messrs. Kirk and Berrington, two Romanist priests, in a well-known book, entitled "The Faith of Catholics," pursue (as we learn from Mr. T., p. 278 note) a somewhat different plan in a similar case. In the other quotations, which they give from St Augustine, they quote from the Benedictine edition, A. D. 1679, but when they cite his "Meditations," (in which prayer is not only offered to God through the intercession of St. Mary, but is also addressed directly to St. Mary herself,) they refer to the Paris edition of 1586, without even alluding to any doubt as to the testimony being genuine. The Benedictines assign to it a date some 600 years later than St. Augustine!

But we must return to Dr. Wiseman. Another case which is brought forward by Mr. T. is in some quotations of St. Ephraim Syrus, which were appealed to by Dr. W. in his lectures, and again adduced by him, five years after, in his letter to Mr. Palmer. These passages certainly show that their writer held very different opinions on these subjects from those of the Anglican Church,—but this writer is *not* St. Ephraim.

"The author," says Mr. Tyler of himself, "in writing these pages, has anxiously endeavored to abstain from every expression which might unnecessarily give pain to any one; here, however, he cannot but express his deep and sincere concern that any person of so high rank in his Church, and of so wide a fame among his own people as a champion of their faith, should, in aid of his argument, have thus triumphantly quoted,—we do not say passages, the genuineness of which was disputed on one side and maintained on the other,—we do not say passages from works which, though once ascribed to a Father, have been long acknowledged, even by members of his own Church, to be spurious; but from works which *never were ascribed* to Ephraim *in any age*, which are not ascribed to him in *any one manuscript* or *printed book*, which were never even bound up with Ephraim's works before the Roman edition of 1732, from which they are now extracted,—works which that very edition itself, so far from representing as the prayers of Ephraim, *proves not to have been his*."—p. 228.

We cannot here detail the evidence by which Mr. T. proves this grave charge; we must refer our readers to the book itself for this as well as for similar instances from writings ascribed to St. Gregory Nazianzen (p. 217) and to St. Methodius, Bishop of Tyre, in the third century (p. 157); this latter is rejected by critics, on the ground that the Festival on which the Homily purports to have been delivered was not instituted for three (some say four) centuries after the death of St. Methodius.

But this dishonesty (for we know of no other name by which to designate it) is by no means confined to these writers. Mr. T. (p. 285) gives a similar instance from a book of Mr. A. Lisle Phillipps, in which a sermon is ascribed to "the glorious St. Augustine, Bishop of Hippo," and quoted *by the volume and page* of the late Paris reprint of the edition of the works of that father by the Benedictines, who have unhesitatingly classed it among the spurious productions, and declare that it is by an author far later than St. Augustine.

In these instances, references to the passages alleged are given, so that it is easy to find them out and examine them; but it is a much more difficult question when they are brought forward without any clue being afforded to the works in which they are contained. Mr. T. (p. 368) produces some striking instances of this from St. Alphonso Liguori's "Glories of Mary:"—

"Before him (St. Bonaventura) St. Ignatius had pronounced that a sinner can be saved *only* by having recourse to the blessed Virgin, whose *infinite* mercy obtains salvation for those who would be condemned by infinite justice. Some pretend that the text is not taken from St. Ignatius, but we know that St. Chrysostom attributes it to him. * * * St. Augustine says to her, 'Men have but *one sole* advocate in heaven, and it is you Holy Virgin. * * * 'Mary,' says St. Chrysostom, 'has been elected from all eternity as Mother of God, that she may save by *her* mercy those to whom her Son in justice cannot grant pardon.'"

"For the authorities here cited by Liguori," says Mr. Tyler, "most diligent and repeated search has been made, and not a trace of either [any?] of them can be found. In no one of the works attributed to St. Ignatius, can any allusion to such a position be discovered. And though Liguori says, 'We know that St. Chrysostom attributes the text to St. Ignatius,' every other part of St. Chrysostom, as well as his work on the life and character of St. Ignatius, have been ransacked for any allusion to such a statement, but in vain. For the testimony also here directly drawn from St. Chrysostom and St. Augustine, their works have been searched with unremitting scrutiny, but with the same result. Not the shadow of any such doctrine can be detected. In neither of these, nor in St. Ignatius, is there found any the most distant allusion to the mercy, the intercession, or the advocacy and saving power of Mary. Their uniform teaching is, that the Eternal Father is infinite in mercy, and will freely pardon believing penitents who come to Him by His ever-merciful Son."

Although it may seem equally unnecessary and presumptuous, yet we cannot refrain from adding our suffrage to Mr. T.'s assertion, that these passages adduced by St Alphonso are most thoroughly alien in sentiment to the genuine works of Saints Chrysostom and Augustine. The great number of the works of these Fathers, which are extant, leave no possibility as to their opinions on such a subject not being fully conveyed to us, and so far from there being in these works any thing that in the least resembles such passages, we meet with nothing but what is wholly inconsistent with them.

This would not be the case with St. Augustine, if we were to rely on the Roman Breviary; for it, in one of the lessons for the second day within the octave of the Conception of the Blessed Virgin, quotes a sermon of St. Augustine, where the following expressions are used, amongst others, similar to them:—

"Through thee we hope for the pardon of our sins; and in thee, O most blessed (Lady) is the expectation of our reward. Holy Mary, succor the wretched, aid the weak, comfort the pusillanimous; pray for the people, intervene for the clergy, intercede for devout women. Let all feel thy assistance, as many as celebrate thy holy conception."

With a little change, the latter part of it forms one of the anthems used twice a day almost the whole year round. Though bad enough, it certainly falls very far short, indeed, of the quotations of St. Alphonso Liguori; but what we wish to call the attention of our readers to is this, that the sermon is *not by St. Augustine*, and is considered by the Benedictines to be very late indeed,—many centuries after St. Augustine's death.

We fear our readers may be wearied with this long recital of,—what shall we call them?—pious frauds. But we think it very important, indeed, that these things should be widely known.

The present revival of High Church principles differs from almost all others in this, that, in very many instances, they are adopted by one or two members of a family without, perhaps, much sympathy from those to whom they ought to look up. Our modern habits, those of the higher classes especially, separate us from much pastoral intercourse with the clergy; and even if it could be had, in how many cases would it not contribute only to increase the difficulties of a young inquirer? In these circumstances, then, we would most earnestly intreat them not to read the popular defences of Romanist doctrines and practices, where every thing that is offensive is softened down and kept out of sight, and much apparent learning is brought to bear against Catholic Truth, with a great deal of eloquence, talent, and plausibility, but with little scruple or honesty. We do not now argue on the self-confidence which is implied in the venturing on the examination of such subjects without much previous theological knowledge and mental training,—yet, surely, such a want of humility is little likely to gain a blessing from above;—we merely wish to point out the great danger of being deceived by the unscrupulousness of such publications, when they are read, as they too often are, without the power of perusing the answers that have been given to them; or without, what is infinitely more valuable, the assistance of some living guide, who is able and willing to direct our path through the difficulties that now encircle us on every side.

But there is another class of books to which, it may be said, these remarks are not applicable,—devotional works. But this also is contrary to the enactments of the earlier ages of the Church, when the reading of the books of heretics and schismatics was strictly forbidden to all, save to the Bishops and Doctors of the Church, and allowed to them, only for the purpose of refuting them. We do not, of course, mean to apply these remarks to those works,—as Thomas à Kempis' Imitation,—which were written prior to the sixteenth century, for they are ours; nor to those which have been written since by our brethren abroad, e. g., those of Pascal and St. Francis of Sales; especially when they come to us sanctioned by the revision and approval of some learned Anglican divine, as Bishop Hickes' edition of Austin's Devotions,—but the habitual use of English Romanist books, or those of any other body of schismatics, is most objectionable; it is contrary to the rules of the Church of Christ; it enlists our reverence on persons out of the fold; for no man can derive comfort and consolation in his most solemn hours without being led to entertain feelings of affection and gratitude to him who is the instrumental cause of them. Lastly, it has not even the plea of being necessary for devotion, though even that would not be a sufficient excuse; for there are now so many devotional books by members of the Church, that the difficulty rather lies in the selection.

Our remarks on this subject have extended to such a length that we must again postpone the conclusion of notice of Mr. Tyler's most invaluable volume.

Crime and Education.

The intelligent readers of the Tyne Mercury will no doubt have, from time to time, observed various returns, reports, and other statistics on the subject of "Crime," and its immense increase in this country during the last three-quarters of a century. They will also have observed such returns for other countries, France especially, and the United American States; and, joined to these, it cannot have escaped their notice, that this increase of crime, in *all* these countries (for there also there *is* increase, though nothing like ours) has gone on hand in hand with the statistics of extended education. In England this has been proved decisively to be the case. In France the same phenomenon occurs; and in America the result is not dissimilar, though less strongly marked. This perverse "fact" has been an awful puzzle and a sore plague-spot to the "philosophy" (so called) of the day. The grand *nostrum* of the economists, *et hoc genus omne*, against crime was "Education." The schoolmaster was to starve the hangman! Lack-a-day! he has made more work for him instead! Two-thirds of all Jack Ketch's acquaintances are "educated" people; and this is now so apparent and notorious, that "philosophy" is at a *nonplus*. Sensible men always, to be sure, laughed at this shallow philosophy. Sensible men always told Brougham and the rest of that set, that building schools was no way to decrease the building of jails and model prisons, or penitentiaries and police-officers. But when did modern philosophy ever listen to common sense? Yet nothing could be more shallow than the notions upon which these men acted, or pretended to act.

Whether "modern philosophers" go much to Church, we don't know; but most of the persons who are deceived by them do so, and would be, no doubt, aghast if their orthodoxy was called in question. In the service of the Establishment these persons must every Sunday hear, three times at least, that beautiful but simple form of prayer, provided for human nature by Him who knew its wants, "the Lord's Prayer." This prayer all believers in Christianity, at all events, ought to view with peculiar veneration. Not a word of it can to them be of slight import. Every sentence ought to be deeply pondered upon, coming, as it did, from an origin so awful. This prayer contains, in one sentence, *the whole philosophy of this matter*. Yet, passing strange to say, "orthodox Christians" join in it three times, at least, every Sunday, without perceiving this, or being one whit wiser than when, as children at the knee, they conned it over by rote! The sentence is, "*Lead us not into* TEMPTATION."

The Divine Author of this apparently simple, but beautifully pregnant form of supplication, knew (though modern economists do not) that imperfect human nature is only of a finite strength. There is a certain point in temptation to which mortal and frail man cannot be subjected with impunity. Men may resist to a certain point; but there must be a point, *somewhere*, which the most virtuous cannot safely pass;—and hence, the Author of this prayer most wisely, as well as benevolently, taught His creatures to supplicate for absence of "temptation," and speedy deliverance from the pressure of "evil." What excess of folly is it to believe that "education" can diminish or mitigate the pressure of these motives; or that it can, in any degree, arm the mind against the strong persuasions of physical suffering or craving want! Why, on the contrary education renders a man *more accessible* to temptations of various sorts! It enables him to see injustice more clearly; to compare more touchingly his own state with that of others. It gives him a higher value for himself; and teaches that natural impatience, and, at last, desperation, which men, capable of better things, feel, when they are trodden down into penury and want by an unhealthy state of society, which, whilst it teaches them to *know* their rights, and directs their aspirations *higher, denies them the enjoyment of both!* Oh, no! shallow economists! education increases the *temptations* of the natural man, because it increases the *wants* of the natural man; but it gives him no accession of strength to resist those motives to vice which suffering affords. It may help him to sophisticate; but that is all; and hence the "results" which the statistics of America, France, and England present, to the great consternation of the shallow economists of all these countries.

Communications.

For the Churchman.

Conversion.—No. 2.

Mr. Editor,—In my last letter I stated some plain reasons why sober-minded Christians should look with extreme suspicion upon that "change" which dissenters call "conversion." These reasons, as the reader will have perceived, were deduced from the attendant circumstances, from the means used, and the consequences ensuing.

I left then untouched the nature of that "change." I professed my belief that it is a "real and specific change," and yet one which is so far from being regeneration, or the work of the Spirit, that it is exclusively a mental change, which can be produced mechanically. Let me not be misunderstood;—I consider that there is a true and real conversion and subjection of the heart of man,—that is, his will, conscience, and affections to God; and wherever man is so subjected there he is converted, whatsoever have been the circumstances; whether, as in the case of Augustine, it have come in great agony of mind and body, or, as in the case of others, in calmness and quietness. However and by what means that state have been reached, when it is reached, then is the man a "converted" man. What I contend for is this, that there is another state whose initiative is a specific mental or metaphysical change that has invariably certain characters, and is invariably produced by certain means, and that this is now preached and produced as "conversion" whenever the symptoms which belong to it are discovered. This, I conceived, may be seen from the nature of man's mind and from the facts of history.

It will be necessary, first, to lay out clearly and distinctly the facts and characters which belong in common to this change, or as it is called, "conversion."

First, it is wholly internal, having no connexion with or dependence upon doctrine,[*] sect, or Church.[†]

Secondly. It is preceded by great agony, both of mind and body, the cessation of which marks the moment of the change.

Thirdly. The change itself is considered to be the direct and sensible contact, without any intervening medium, of God with the soul, or an immediately perceptible operation of the Spirit.[‡]

Fourthly. Because of this the individual has a positive and absolute certainty as to his state and position; and this feeling is henceforth the strongest evidence as to his continuance in that position,—an evidence the *seeming strength* of which, in his opinion, renders useless and unnecessary all outward evidence whatsoever.

Fifthly. Through the whole process there is invariably a sense or feeling that the person has got beyond his own power, and is actuated irresistibly by a will other than his own.[§]

These are the characters that belong to it, very fully and fairly specified, I conceive; and in view of them I say that there is a change wholly mental that is not true conversion, and yet has all these characters.

They that hold to the opinion that the change characterized by these marks is true conversion, interpret them in this way:—Because of the first it is called "spiritual" in opposition to "formal." The second mark is sometimes considered to be "repentance" or "sorrow for sin," or it is called "conviction," or else, more poetically, it is termed the "pangs or agonies of the new birth." The absolute certainty the individual has, or *seems to have*, of his position is called very coolly "justification by faith," as the "inward feeling" upon which they rely, "is the witness of the Spirit," and the sense of coercion by another will than our own is the "power of God unto salvation." Brave theology this, if the internal facts and feelings are indeed the realities whose scriptural names we apply to them—but if it be not so, where are we then? Indian Brahmins, it seems to me, and Buddhists have felt the *same* symptoms, *and called them by other names.*

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[*] I have myself known Arians, Pelagians, and Socinians, who had been "converted," and then being just what they were before—that is rank heretics—were still converted men.

[†] This change being internal, and being considered the only means of "saving grace," necessarily cuts away all outward means. The Church, the Ministry, Baptism, the Eucharist,—all these as means of grace it makes void and utterly denies. In fact, to those who preach this change, or who have been the subjects of it, if we speak of any of these subjects we seem, as it were, to attempt conversing with men who babble in their sleep. The character of the state in which they are placed makes void our words.

[‡] Herein lies the evil root, in the thought of spiritual things becoming perceptible to sense, thus making void the character of "spiritual things," that they are impalpable to the senses, and to be known only in their work.

[§] I believe there is hardly a case of this spurious conversion in which this sense or feeling of being actuated by another will than the person's own does not occur. Very odd consequences indeed follow from it, and very curiously is it interpreted. The symptom, however, is one common to all nervous diseases, in which the disease is generally half voluntary, half involuntary. And in cases of insanity, I have been told by a person who was very conversant with them, that there is hardly one in which this feeling does not stand forth very prominently.

Having thus plainly marked out the characters which belong to it, I shall proceed to show in the mind of man the probability of a change which I conceive is the same. In order to do this it will be necessary, first, to consider the nature of the mind itself with regard to the objects of its contemplation. Each can see that in reference to this, these objects are divided into two classes—the world of sensible things without us, and the world of thought, feeling, and emotion within us. And accordingly as the mind of man is more occupied with the one or the other so it is named; that mind that is mainly turned upon "objects" without is called "objective," that which makes itself inwardly the "subject" of thought is called "subjective."

The mass of men are objective. God, in his providence, has been pleased to render the outward world palpable and plain to us—to cause it to strike our senses with a thousand immediate impressions which we cannot avoid, and thus to force upon us the consideration of it momently; whereas the direct knowledge of our own being he has hidden from us, permitting us to discern the soul only by its operations, while he could most undoubtedly have rendered it as immediately perceptible as a tree is to the sense of sight, if it had seemed good to him. And not only so, but he has implanted in the mind of man naturally an aversion to self-introspection,* or the turning of his mind inwardly upon itself. Philosophers have complained bitterly of this.† For my part, being a Christian, and not a philosopher, I do not complain. For not in the facts and phenomena of my own mind internally, but without me, do I see all the sources and fountains of religion unto man. These are just as much external as are the objects of visible nature. God, the Church, the Atonement, the Incarnation, the Remission of sins, Baptism, the Eucharist, Wisdom, Power, Mercy, Goodness, Truth,—all these are strictly without me, and if I know human nature aright not one of these ideas could have been brought to my knowledge by the most rigid introspection. I see, too, that the Christian character, by our Lord, is noted as childlike; that the very essence of this character is "objectivity;" and I myself, from my own experience, have known many whose apprehension of the Gospel was that of childlike obedience to the law of our Lord, and them I have seen more like the Christian form and Christian character than those whom I have likewise known who were subjective,—habitually turning inwardly for "experiences," "feelings," "proofs of grace," and "evidences of the Spirit."

And this is invariably the character with those so "converted;" they are invariably "subjective" in the highest degree, whatever they may have been before. The change of the mind from "objectivity," with respect to religious truth, to "subjectivity,"—this is the change, I conceive, called conversion.

This opinion, that the "objective" mind is naturally irreligious, and that to turn the mind inwardly upon itself is to make it religious is a very old notion indeed. Such a persuasion is visible among Brahmins and Buddhists, among philosophers of ancient Greece and Christian mystics of all kinds, in all ages. Here, then, is a belief, the foundation of a persuasion, held almost as strongly as if it were a dogma. The question, then, at once comes up, Is there any way whereby this change so desirable can be effected, and the mind of man be so changed, that, having been turned to outward things and ruled by them, it shall be turned to inward things and therefore free? And here, upon this point, I find men in all ages, Christian as well as heathen, attesting the possibility of such a change, and attributing to it, when once it has been effected, precisely these same characters which I have noted.‡

Another peculiarity which characterizes this system of opinion and persuasion universally is, that the actual being of such a state, vast as are the spiritual advantages attributed to it, is produced by means partially mechanical and physical,—a circumstance which is also manifest in the modern operations of the sort. In fact, strange to say, there is a *receipt for regeneration*, having the same ingredients among all fanatics. The first is the set and fixed exclusion of all external and "objective" thoughts from the mind. The second is the filling the mind with one thought, and keeping it so fixed for a continuous length of time. The third is that introversion of thought which I have noted as so difficult a thing. These three are the universal means employed in producing the state alluded to. And I believe that whoever considers the state of the mind for a length of time at a camp meeting or revival, filled with one horrid idea of the terror of hell—the anxious inward searching into self that is enjoined upon them—the contempt poured upon all "objective" religion—all that depends upon the law, upon duty or morality, will see that the means are yet the same.

However, my reader may wish for some proof beyond my own assertion. I shall give him, therefore, a recipe which, if he try, will I believe convert him, if it does not make him crazy.§

Here, then, is the recipe of Wm. Law, first a pious and prudent Presbyter of the English Church, and afterward an amiable mystic, which it will be seen holds the same elements.

"Retire from the world and from all conversation only one month. Neither read, write, nor debate any thing with yourself in private. Stop all the former workings of your heart and mind, and with all the strength of your heart stand this month as continually as you can in this prayer, (a short prayer of two or three lines is here inserted,) reject every thought but that of wishing and praying in this manner as continually as you can from the bottom of your heart, with such truth and earnestness as people in torments‖ desire to be delivered, &c." Here the same elements are to be seen, evidently mechanical, not spiritual.

Now, sir, I see among fanatics and mystics of all ages a certain process whose elements I can distinguish, and see them not to be spiritual. I then see, in like manner, certain definite and precise feelings uniformly described as the results of their internal experience by those who have gone through this prescribed process, and these in all cases fastening themselves to the religion of the country or of the person, and demanding to be called by names belonging to it. I turn, then, to our own country, and see these means producing these results, and the preachers and subjects of them calling them them "regeneration and the new birth." And then I look at the persons and see that they have become in the highest degree "subjective," making "self" the rule of all religion and dedespising all religious truths except those of their own consciousness and their own feelings. What conclusion am I to come to? This, that there is a mental change, a violent and forcible change of the mind from objective to subjective, which in all ages can be brought about by the same means and always produces the same results, which in these latter days is preached and set forth by mistake as the true "work of God" and "regeneration," and is serviceable to those to whom "subjectivity" in religion is so, but to no more.

The above is a mere sketch. Yet I believe it holds the truth upon a very curious subject. It might with great profit to the Church be expanded into a volume of very great interest indeed by one who had the advantages of leisure and a library, but these the writer has not.

W. A.

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[*] I use this word rather than self-examination, for they imply different things. The one is the Christian duty of examining thoughts, actions, and words, by the outward law of God; the other is the turning of the mind inwardly upon itself for the discovery of phenomena.

[†] See the Introduction to Locke's Essay.

[‡] For proof of this see article "Plotinus" in Bayle's Dictionary account of Persian Soofies in Wolfe's Missionary Travels, Simeon of Xerocercia in Dupin, Account of Bourignon in Leslie's Works, George Fox's Journal, Life of Wesley by Southey;—all these have precisely the same notion as to *the facts* of the internal change, but each of them names it according to his peculiar scheme. I believe that, taking the characters I have laid out as peculiar, we could go through these characters in them all, and in all see a *different name* applied to each. Let us take an instance—that notion of "the perceptible contact of the soul with Deity" may be seen in the opinions of the undermentioned, and in each it is called by a different name. With the Brahmin it is, "Union with Brahma;" with Plotinus, of Alexandria, "Fruition of God;" the Buddhist, "Nirupon or absorption in God;" the Monk of Athos, "Perception of the Light of Tabor;" Fox, the "Rising of the Christ within;" Bourignon, the "illapse of God;" modern transcendentalists, "the one becoming the all;" and Wesley, "the sensible work of the new birth;—all these names characterizing one and the same internal movement of the mind.

[§] "I do not hold it at all unlikely that perpetual intenseness of thought may have disordered my brother. I have been told that the *Quakers' introversion of thought has ended in madness. It is a studious stopping of every thought as fast as it arises in order to receive the Spirit.*" Samuel Wesley of his brother John. Southey's Life of Wesley, page 164.

[‖] "Agonize, my brethren, agonize."—Saying of Burchard the Revivalist.

For the Churchman.

"The Sadducees say that there is no resurrection, neither angel, nor spirit!"—*Acts* 23 : 8.

Mr. Editor,—In an article in the last Episcopal Recorder, which professes to be a Review of Mr. Newman's Sermons, and which I presume was intended to be very satirical and witty, I find the following passage, which, as a specimen of the *reverence* and *faith* of the editors, correspondents and readers of the Episcopal Recorder, is worthy of consideration. "Warburton" doubtless thinks that he is a philosopher; and I fancy Voltaire and his compeers would think so too! I need scarcely say that I have not read the remainder of the article.—"When the first mouthful of a joint of meat is tainted," &c.

R.

August 20, 1844.

"Mr. Newman must have exalted conceptions of the pursuit of science. 'And I put it to any one,' says he, 'whether it is not as philosophical, and as full of intellectual enjoyment, to refer the movements of the natural world to angels, as to attempt to explain them by certain theories of science.' As philosophical!! This is a species of philosophy, at which Hottentots and Patagonians, are as expert as Newton, or Locke. They can find their Divinities in every valley or running stream, in the winds and clouds, and haunting every glen. But, methinks our author would find a real difficulty in inventing names for his angels, and allotting them their several stations amidst the numberless departments of the world. How would he proceed in the execution of this task? Would he assign the highest seat to his own St. George, or to the French St. Louis, or to St. Patrick of Ireland, who, if legendary lore be sound, outstripped them both in wonderful feats? I suspect, he would be compelled to have recourse to the Romish calendar to find names and offices for his saints and angels; and I have a right to think so, from his evident partiality to Romish articles and rites, a partiality which he evinces, even in the choice of subjects of pulpit exhortation. What perversity of taste must be his, who passes by the numberless topics presented in our beautiful Liturgy and the sublime passages of Scripture, and fixes upon the feast of St. Michael as worthy of especial celebration, the only, or nearly the sole instance in which our venerable Church has allowed herself to retain any slightest remnant of popery? None but that corrupt hierarchy, would have presumed to offer canonization to this Archangel.

"From the following passage, however, I should conclude, that if he be utterly incapable of philosophical investigations, or of establishing the great principles of the Christian faith, he might earn some reputation, should he enter upon the culture of poetry:—

'Thus whenever we look abroad, we are reminded of those most gracious and holy beings, the servants of the holiest, who deign to minister to the heirs of salvation. Every breath of air and ray of light and heat, every beautiful prospect, is, as it were, the skirts of their garments, the waving of the robes of those, whose faces see God in heaven.'

"Pretty, beyond comparison! He certainly would excel in poetic composition. And since his colleague, Mr. Keble, has supplied the Church in his hymns, with an admirable collection of poems which will serve as posies for rings upon marriage festivals, I would advise him to try his hand, and see if he cannot furnish us with a devotional set of psalms, which will surpass those of the sacred penman in beauty and sublimity. The introduction of angels as supplying the place of physical agents, will undoubtedly give more animation to the feelings of piety, and fill the minds of worshippers with more stirring, if not loftier conceptions. Thus he may outstrip David."

Lukewarmness.

If you wish to hand down to your children the blessings which belong to that pure and reformed branch of the Catholic Church, which, when rightly administered, is indeed the purest portion of the Christian vineyard, equally removed from superstition and from irreverence—if you wish to extend its blessings through the length and breadth of the land, you must sacrifice much. And this is no time, my brethren, for slumber: if we love the Lord Jesus we must be up and doing: *they* may be angered who are aroused from their easy slumbers, when we call upon them to awake and arise: the clergy may be angered when we tell them that more is required of them than to live respectably, to preach eloquently with the enticing words of man's wisdom, to declaim on platforms, and to rush into controversy with one another: the laity may be angered, when we tell them that something more is required of a Chistian than to sit in judgment upon a preacher, to criticise sermons, and with a domineering spirit to maintain a certain class of opinions; when we exhort them to acts of self-denial, and bid them, instead of paying others to do what they ought to do themselves, to take up the cross that they may devote themselves to the cause of a Crucified Master. But by all who are in earnest, the warning must be raised, and we must tell each man to dread, as he would dread the loss of his Savior's love, the accusation, Thou art lukewarm!—*Dr. Hook.*

The Churchman.

New-York: Saturday, August 24, 1844.

Removal.—The Churchman Office and Bookstore has been removed to No. 161 Fulton Street, third door west of Broadway, and opposite St. Paul's Chapel, up stairs.

The subscriber tenders his thanks to his friends for their kind patronage, and solicits a continuance of their favors at the above house. **James A. Sparks.**

☞ We had intended to continue in the present number the subject of our leading editorial of last week, but postpone, for the present, what we intended to say in order to make room for several interesting extracts from English papers received by the Acadia.

New Edition of Hooker.

With several favors from publishers which we have not now time to notice, it would yet be unpardonable to pass by in silence the new edition of Hooker just published by Messrs. Appleton. It is an honor to the house that it has been the first to furnish an American reprint of this great English divine, and its singular good fortune to have reproduced an edition which has superseded every other. Even those who have Hooker's works, and we suppose there are few clergymen's libraries without them, will lay out money to advantage by purchasing Keble's edition, especially at the very low price of *four dollars* at which it is offered by the Appleton's. The preface of Mr. Keble, the great care taken in the collection of the first printed copies and of such manuscript portions as are still extant, and the notes which he has added, have imparted new value and interest to Hooker. Of the work itself it is superfluous to speak; since wherever English theology is known, the fame of "judicious Hooker" has spread. His Ecclesiastical Polity is a text-book in our General Theological Seminary, and is ranked among the works of those standard divines who come next to the Prayer Book, the ancient fathers and the Homilies, in point of authority in the Anglican and American Church.

The work is published in two volumes royal octavo, and may be had of D. Appleton and Co., 200 Broadway, New York, and of George S. Appleton, 148 Chesnut street, Philadelphia.

Mrs. Leicester's School; *or the History of several Young Ladies, related by themselves.* By Charles Lamb and Sister. New York: Henry M. Onderdonk, 25 John street. 1844.

Mr. Onderdonk has shown good taste in selecting for publication a book which Coleridge, we believe, pronounced to be the best of the English classics. Perhaps the judgment was partial, but certainly the book is one which may be read with pleasure and profit by young and old, gay and thoughtful. We hope the publisher will be encouraged to bring out other works which, like this, afford innocent and healthy excitement to the mind.

O'Connell and the Church.—We have always identified the schemes of O'Connell with the furtherance of Popery in Ireland, and the most casual observer could have observed that his lauded patriotism was strongly tinctured by his religious prejudices. These indications have become more unequivocal of late, by the active participation of the Catholic priesthood in his agitating measures. Since his conviction, the Church has had a day of fasting and humiliation on his account," &c.

The above is from the Presbyterian of August 10th, and the extract which follows is from an English paper of July 24th:—

Presbyterian Visit to Mr. O'Connell.—Mr. William Hugh Doherty, Presbyterian minister of Comber, in the County of Down, and moderator of the Remonstrant Synod of Ulster, paid a visit to Mr. O'Connell, at the Richmond Penitentiary yesterday, for the purpose of expressing his thanks to that honorable and learned gentleman, and through him to all the Roman Catholics of Ireland, both in and out of Parliament, for the generous and powerful support which they had given to the synod in the matter of the Dissenters' Chapels Bill. The moderator also expressed his hopes of a speedy and favorable decision by the House of Lords on the writ of error, and the consequent termination of Mr. O'Connell's unjust imprisonment; and stated for himself, and all the Liberal Presbyterians of Ulster, that although they may differ from their fellow-countrymen, the Roman Catholics of Ireland, on the question of repeal, they are (as far as he knows) perfectly unanimous in believing what Lord John Russell affirmed in the British Parliament, that "Mr. O'Connell has not had a fair trial."

Mr. O'Connell, in reply, thanked Mr. Doherty for his good wishes, and said that he had acted on principle with regard to the Dissenters' Chapels Bill, wishing to protect innocent men from robbery. He could not qualify the term in the least—from robbery! and declared that Mr. Doherty, and the gentlemen with whom he acted, would always find him the firm, constant, and zealous friend of civil and religious liberty.

It appears from these extracts that the efforts of O'Connell to promote the essentially united interests of Popish and Protestant dissent, are differently regarded by the Presbyterians. Some of them are grateful, and visit the gaol of the convict for the purpose of thanking him for his generous and powerful support. Others are ungrateful, and though they thrive under the shade of the Irish demagogue and eat the fruits of his labor, not only never look up to him to thank him themselves, but even quarrel with those who do. As we were musing on the cause of this phenomenon, and on the best names whereby to distinguish the two parties, our eye was caught by the following beauty, which, like the first extract, graces the editorial head of our sweet-tempered neighbor in his journal of August 10th:—

Quaint, but Just.—It is said that the eccentric Timothy Dexter compared an ungrateful man to a hog under a tree eating acorns, that never looked up to see where they came from.

Stone Altars.

We are pleased to see that a sound decision has been given in one of the English Courts, in regard to the legality of Stone Altars. We find a report of the case in the Churchman's Family Gazette, from which we take the following statement:—

THE CHURCH OF THE HOLY SEPULCHRE, CAMBRIDGE—LEGALITY OF ALTARS.

Consistory Court of Ely—July 25.

Litchfield and Stearn v. *Rev. E. R. Faulkner.*

This was a citation calling upon the Rev. E. R. Faulkner, vicar of the parish of the Holy Sepulchre, in this town, to show cause why the faculty granted for the restoration of the parish church should not be confirmed. Dr. Bayford appeared for Mr. Faulkner, and Dr. Phillimore for the churchwardens, Messrs. Litchfield and Stearn. These proceedings arose from the erection in the church of the Holy Sepulchre of a stone communion table and a credence, i. e. a small table of stone on which to deposit the sacred elements before they are placed on the altar by the priest. These pieces of church furniture were the gift of an individual to the parish church,—the restoration of which has been undertaken by the Cambridge Camden Society. Mr. Faulkner, the incumbent of the parish, was a member of the committee of restoration; he had not attended all the meetings of the committee, but had sanctioned all their proceedings, until a meeting held on the 4th of February, when Mr. Faulkner, being in the chair, refused any further sanction of the proceedings of the Camden Society, in consequence of the placing in the church an altar of stone and a credence table, both which articles Mr. Faulkner held to be papistical and heretical. A procrastinated correspondence between the President of the Camden Society, the Venerable Archdeacon Thorp, the Rev. Mr. Faulkner, and various parishioners, ensued, which terminated in the refusal of Mr. Faulkner to submit to the introduction of the stone table and credence. The Camden Society had bound themselves to restore the church to a fit state for the performance of divine worship, and when the interruption arose, they had recourse to public subscription. The parishioners generally were desirous of returning the disputed articles of church furniture, and the result was the present proceedings before the Consistory Court of the Bishop of Ely. The court met in St. Mary's Church on Thursday last, at eleven o'clock, and thence adjourned to the hall of Trinity Hall,—the Rev. E. Sparke, the Bishop's Chancellor, presiding, assisted by his assessor, Dr. Daubeney.

From a fuller report in the Church Intelligencer, credited to the Cambridge Chronicle, we copy the speeches of Counsel:

Dr. Bayford adverted to the use of the word "table" in the matrimonial service, and argued that as "altar" and "table" were indifferently used in common parlance with respect to the Lord's Supper, and as the word "altar" was always used in common parlance with respect to matrimony, the word "table" was designedly used in the service to define a certain thing well known and understood at the time when the Rubrics were written. He quoted the 82d Canon, which sets forth that the Communion-table may stand in a certain place, "saving when the Holy Communion is to be administered, at which time it shall be so placed in the church or chancel as that the minister may be most conveniently heard," to show that the communion table should be a moveable piece of furniture. The word "table" was not originally found in the Rubric, but was altered from another word, from which fact might be learnt what was *not* to stand in the church, as well as what was. The first Prayer-book was printed in the reign of Edward VI. Before that, in the time of Henry VIII., the old missal, with some erasures, was used. In 1549 the first prayer-book was published, and the word "altar" occurred several times in the Rubrics of the Communion Service. But in the next edition, authorized by Act of Parliament, the word "altar" did not once occur: it had been totally expunged, from which it seemed clear that the tables were to be such as to distinguish them from altars, so far as the law was concerned in the time of Edward VI. The present Prayer-book stood on the authority of the 15th of Charles II., and the word "altar" was expunged from it. Now, what was an altar? According to the only true definition of the word, the structure before the Court was an altar, whatever other name the churchwardens might choose to give it; and if it were an altar, it could not lawfully be put up in the Church of England. He entered into a history of altars in the early Christian Church, which could not have been derived immediately from the Jews, but originated in the persecution of the early Christians when they were driven forth and worshipped at the tombs of the martyrs whereon the Holy Elements were consecrated. He next adverted to the idea which the Roman Catholic Church attached to the word "altar," a point of great importance, because the introduction of "tables," as distinguished from "altars," into the Protestant Church was in some sort a protest against one of the grand delusions of popery, and consequently a structure which in the eyes of Romanists was an altar, was one which could not legally be erected in a Protestant Church. The 31st, 32d, 19th, 26th, and 30th articles of the canon law were quoted by Dr. Bayford, and he deduced therefrom the facts that in the Roman Church there were two consecrations of altars, one a benediction of the bishop, the other a consecration with the Holy Chrism—that a consecration with the Holy Chrism was essential to what was in the highest sense *the* altar—that this altar in the highest sense must be of stone, not of necessity wholly so, for a stone slab, called *tabula consecrata*, might be let into a wooden table—that whilst this stone tablet remained in the ruins of a church the priest might proceed to perform Mass—and that a wooden table could not be an altar, inasmuch as it could not receive consecration by the Holy Chrism. He quoted Lyndwood's *Provinciale* to show that these canons were in force in England anterior to the Reformation and Cardinal Bona's *Rerum Liturgiarum Libri Duo* to show that the fact of a structure being an altar did not depend upon outward fashion, for it might stand on one or more pillars, and might be moveable or immoveable, but there must be a *tabula consecrata* of stone. This was the Roman Catholic idea of an altar. Janssen, in his *Explanatio Rubricarum Massalis Romani*, showed that such an altar was expelled from the Protestant Church, and a wooden table ordered in its stead, as a sort of outpost against the insidious advances of the Romish priests in favor of the sacrifice of the Mass, and he contended that the alteration then introduced should be adhered to by the Protestant Church of the present day. The next step in his argument was to show that the substitution of tables of wood for altars of stone had been ordered in the injunctions of Bishops: he quoted Ridley's injunction from the Appendix to Burnet's *History of the Reformation*—King Edward's letter to the Bishops in 1550—the reasons advanced by nine Lords of the Council why there should be a table, rather than an altar. These were the reasons which were put in force as law, and when another edition of the Book of Common Prayer was printed, in accordance with them the word "altar" was expunged, and the word "table" put in its stead. Bishop Day, of Chichester, 1551, was confined and deprived for resisting the law as based on these reasons. The law of the Church at that period was, that the communion-table should *not* be in the form or likeness of an altar, but in that of a table, for the express avoiding and protesting against the errors of popery. By the 1st of Mary, c. 1, s. 2, the acts under which the alteration took place were repealed, and penalties were enacted against any person proceeding to break down altars. In the first year of Queen Elizabeth an act passed authorizing Her Majesty to appoint a Commission to exercise spiritual jurisdiction in England; and subsequently an act for the restoration of the act of uniformity made in the reign of Edward VI., under which two sentences, one from the first and the other from the second Prayer-book of Edward VI., were joined together, showing that the Prayer-book had been under review; now, in the revised edition of the Prayer-book, published in the time of Elizabeth, the word altar never occurred. The learned advocate quoted several sections of this act, authorizing the Queen, with the advice of her Council or the Metropolitan, to issue orders with respect to ornaments in the Church, and also with respect to ceremonies and rites which she might deem necessary for the advancement of religion. This act was made perpetual by the 5th of Anne, c. 5, and that was embodied in the act of union between England and Scotland in the same year. Under the authority of this act the Queen issued certain injunctions, founded on reasons drawn up by the Bishops, ordering that, "for the sake of greater uniformity, no altar be taken down, except by the oversight of the Curate or Churchwardens," and that the holy table stand where the altar stood, except when the Sacrament was about to be administered, when it might be removed to a more convenient place. On the 15th of August, 1559, Commissioners appointed by the Queen visited St. Paul's, the Archdeacon and Prebendaries refused to observe the injunction, whereupon it was delivered to others, and on the 3d of November the altar was pulled down. In 1561 the altars in Westminster Abbey were demolished under the same authority. He next adverted to the advertisements of Queen Elizabeth, which he contended were law in her day, and were law still. By these advertisements the parish officers were required to provide "a decent communion-table, standing on a frame," which he urged must necessarily be of wood. He proceeded to show that these advertisements were put in force by Archbishop Parker in 1567 and 1569; and then adverted to certain Canons passed in Synod in 1571, but not confirmed by the Queen, simply because she thought such confirmation needless, in support of his opinion that a wooden table was in the contemplation of the framers of those Canons; and in further proof thereof he cited an injunction of Archbishop Grindal, at his metropolitan visitation at York the same year, and also an injunction of the Archbishop of Canterbury. In the 3d of James I., c. 5, s. 25, altars were included amongst popish relics. So far as he could see, the only authority on the other side was to be found in the injunction of Bishop Montague, of Norwich, in 1638, who, in certain questions drawn up by him, had the following—"Is your communion-table, or altar, of stone, and is it strong, fair and decent?" In reply to that he might say the Canons he had alluded to passed in 1640, and might have been directed against such improper questions as those of Bishop Montague. Laud in his trial rested his defence on the injunctions and advertisements he had alluded to, saying he was bound to carry them out; and as to the accusation that he used a credence-table, his defence was that the communion-table was too small for the elements, and finding the credence-table already there he used it as a convenience. As to a credence-table, there was no authority whatever in the Protestant Church. The real gist of the question was—is this a table, within the meaning of the Rubrics, and Canons, and laws laid down for the government of the Church? At the time of the Reformation, every person, Protestant or Roman Catholic, would have pronounced that structure to be, not a table, but an altar; it possessed every characteristic of an altar as described by Cardinal Bona. He submitted that such a structure could not be allowed to remain, but that it must be taken down, and replaced by the communion-table previously in the church. The Court must pronounce against the prayer for this faculty, and condemn the parties in costs.

Dr. Phillimore (very few of whose sentences were clearly heard by us, in consequence of his habit of dropping his voice, and speaking amongst his books whilst looking for authorities) appeared for the churchwardens, who prayed the Court to confirm and ratify by a faculty a previous faculty for the restoration of St. Sepulchre's Church. He read the former faculty, and the minutes of a vestry meeting, at which the Incumbent presided, but left the chair rather than put a motion for the reception of a report from the restoration committee. He next quoted (under protest from Dr. Bayford) an extract from a little pamphlet, entitled *The Church of the Holy Sepulchre, Cambridge*, to show the bad state of repair and inconvenience of the old building, and the additional accommodation secured under its present arrangement. The Court had seen the church in its existing state—they had seen the severe simplicity of its style, the chaste beauty of its decorations, and the absence of everything distinctive of a popish chapel; and he ventured to say that a more beautiful building, or one more ecclesiastical in character, it had not often been their good fortune to inspect. Wherever else the committee who had achieved this good work might have been called to account, he confessed it was singular that it should be in the Court of the Ordinary of Ely, in whose diocese they had so nobly expended £3,000 or £4,000. Having accomplished their design, they were suddenly told that part of their work was popish—a part, too, which he undertook to say the Saints and Reformers of our Church, the Latimers, and Ridleys, and Taylors, would have been delighted to witness. Whence came the opposition to this part of the restoration? Not from the parishioners, who received the gift of the communion-table thankfully—not from the churchwardens—but from the Vicar himself, who, although he had lent no hand to build up, was anxious to pull down, and charged a body of gentlemen, amongst whom was one who was an Archdeacon and a Bishop's Chaplain, and who had been a Chancellor of a diocese, with erecting a popish structure. The learned advocate proceeded to deny that the table had ever been cemented to the wall or embedded in the floor; it might be removed without disorder. Taking the ecclesiastical law from all its acts, and not from this or that injunction, and taking the interpretation put upon it by the practice and conduct of Prelates, he proceeded to argue that the fact of an altar being of stone and not moveable was not a sufficient ground for withholding the grant of the faculty prayed for. He quoted *Heylyn's Church History* to show that ancient writers used the words "table" and "altar" indifferently, and that stone was not essential to a popish altar; and read from *Peramzabuloe or the Lost Church Found*, an interesting account of the discovery of an ancient British Church in Cornwall, presenting no characteristics of popish superstition, but in which at the east end was a plain chancel, and a small stone altar. The injunction of Edward VI. ordering the taking down of altars, was not passed in the second, but in the third year of that king's reign, as shown in Cadwell's *Documentary Annals of the Reformed Church of England*; and this was important, for the Court would observe that the ornaments of churches were to remain the same as in the *second* year of Edward VI. He denied, however, the authority of the injunctions quoted; unless they had the consent of Convocation, or were the enforcement of an old law. Neither injunctions nor royal proclamations were binding on the clergy: and in support of this view he quoted *Blackstone's Commentaries*, on the prerogative, and Lord Hardwicke's judgment in "Middleton against Cross." The injunctions were clearly at variance with the practice and authority of the Church, and to show this he would quote no writer whose name could excite horror in the mind of his learned friend, but he would quote the biography of Wesley, the late Dr. Southey, who stated, that of all men living, Hooper, whose notions were entirely Genevan, and who was with difficulty persuaded to be ordained, was the least authority in Church matters: yet Hooper it was who issued the injunction for the pulling down of altars at the instigation of Somerset, who built his palaces on the demolition of churches. The moveability of altars was simply a matter of convenience as to hearing: and as to the injunctions of Elizabeth, that Queen had no inclination to interfere in the religious troubles of the day: she said the question of altars was one of no great moment, yet "for the sake of uniformity," she ordered that no altar be taken down without the oversight of the Curate or churchwardens. On the one hand she was goaded on by a violent puritanical faction, and was afraid of her crown on the other, and so she gave way so far as to issue her injunction in this matter. He argued that the injunctions for pulling down altars were issued by the Genevans, who filled many places in the Church, and were in point of law totally invalid at the present day; and cited from *Heylyn's Life of Laud* many instances of indecency and desecration which the pulling of them down led to. On the point of moveability, he adverted to the establishment of altar-rails in proof that all idea of moving the table had been abandoned; and quoted *Collier's Church History*, vol. 8, page 53, for the same purpose. The injunctions for taking down altars were directed, not against the high altars, but against side altars, erected in popish churches. As to the word "altar," he showed that it was used in the 94th Canon of 1634, binding at the present moment, and that capability of being moved had then ceased to be a characteristic of an Anglican Communion table. In reference to Dr. Bayford's comments on the matrimonial service, surely it must be known that the expression "hymeneal altar" had no reference to a sacred altar, but was a bad adoption of a classical phrase. After again adverting to the brutalities shown in the "plucking down of altars" at a time when the Church was trembling for her existence, he quoted a Rubric from the Communion Service to show that peculiar sanctity was ascribed to the place where the altar stood, and to justify the use of a credence-table for the unconsecrated elements on the part of all clergymen who conscientiously obeyed the rules laid down for their guidance. Laud's defence, upon which Dr. Bayford commented, was made before what he considered a most iniquitous tribunal, and before such men what other defence of a credence-table would have availed? Episcopal authority ought to have some weight surely, and it was in evidence that the Bishop of Bangor did not hesitate to consecrate last year a church having a stone-altar and a credence-table. Many Canons were quite obsolete, as shown by Archdeacon Sharpe, in one of his Charges, but for 200 years and more the practice had not been against a structure like the present. He commented upon the affidavits as to the existence of churches with stone-altars, which were merely produced in illustration of the practice. He believed the present structure to be a decent, proper, and chaste piece of Anglican Church furniture—that it did not militate against the letter of the law, but was in consonance with its spirit—and that it was sanctioned by the practice of past and present Prelates. And what was the objection to it? It was popish, forsooth! He respected all proper scruples of conscience, but could not help lamenting that remarkable obliquity of vision which could thus distort a mere piece of stone and lead to the encouragement of schism. He believed the petition to be sound alike in law and in common sense, and he asked the Court not to stand between the parishioners and the handsome gift that had been made to their church.

The Court directed the faculty to issue, thus confirming the erection of the stone-altar and credence-table.

The Vicar immediately appealed to the Court of the Archbishop.—*Cambridge Chronicle.*

Conference of Prussian Ministers at Berlin.

Berlin, July 5, 1844.—A very important Conference of the Prussian Clergy took place last month in this city. It was attended by about 200 pastors, and about half that number of laymen, and lasted three days. And as the proceedings of this assembly throw a good deal of light upon the actual state of the Evangelical Church of this country, I think you will be pleased to have a brief account of the same.

The question which the Conference probably had chiefly in view was postponed till the third day, in order that the harmony of the meeting might not, from the beginning, be disturbed by controversy. This question was as follows:—"*What correspondence is thrre between the Evangelical Church of our country, and the symbolical books of the Lutheran, and the Reformed Churches?*" The object of this question—the principal speakers made it evident—was, 1st, to show the great importance of the symbolical books, or what we should call Confessions; and 2d, to point out on what particular symbolical book, or Confession, the Church of Prussia should take her stand. It was insisted on by most of the speakers, that a Church without a Confession was no Church at all; that a bare appeal to the Bible, which is open to all parties of all opinions, could not by any possibility constitute any distinct Church; and that, therefore, if distinct Churches were good, (which none could deny,) Confessions, conformed to the sacred word, must be good also. The difficulty, however, with respect to Prussia, of finding a Confession which should embrace the whole Evangelical Church, arose, it was asserted, from this fact: viz., that Lutheran and Calvinistic believers formed together, as its living members, this *one* Church, and that they had been hitherto accustomed respectively to appeal to different, and, in some points, opponent symbols. To meet this difficulty a middle measure was recommended. As the Lutherans of Prussia are, for the most part, not the Lutherans of Luther's latter days, when he broached the doctrine of Consubstantiation, but of his earlier days, before the doctrine was ever heard of, and as the Calvinists are not the high Calvinists of early Geneva, a medium Confession might suit them both. And this Confession was at hand: it was the Confession of Augsburg of 1530. Indeed there are few Lutherans, or Calvinists, or Evangelical Protestants, in any part of the world, whom this Confession might not unite. The pastors of the Conference then proposed it for general adoption, as the symbolical book of the Prussian Ecclesiastical Establishment. They insisted on its adoption with an earnestness and a warmth that seemed somewhat greater than the subject demanded. They represented it as the *sine qua non* of Christian union, of ecclesiastical government, and almost of Christianity itself in this country.

Now, nothing can be objected by any one to this proposed measure, unless it be this—that the union among Evangelical Christians here, which a subscription to the Confession of Augsburg proposes *in form* to establish, already *in fact* exists; and that, as forms and their correspondent facts seldom subsist long together in such delicate matters as creeds, it might be discovered, after the lapse of a little time, that *the fact itself had been sacrificed to its form!* However, there are, no doubt, many excellent reasons, which I will not attempt to gainsay, in favor of the project of the Prussian pastors. No one can doubt, either, the purity of their Christian zeal. Yet, to use a favorite expression of their own, I would say, with reference to their motives, that in these motives there may be a human element as well as a Divine element; and what this human element may be I will now explain.

The Prussian Church is, in its form, something between the Episcopal and the Presbyterian. It has not the hierarchy of the Episcopal, and it has not the independence of Presbyterian establishments. Its consistories, in which its whole constitution resides, are appointed, from their presidents to their lowest members, directly by the King. Now, hitherto, or till late years, Prussian Kings have used this authority without any regard to the prosperity of the Church; the weaker she was, the better they were pleased. But the present King of Prussia is differently minded. He wishes to exalt the Church, and to make *a power* of her. With Christian feeling, certainly, but as a King especially, he must desire this. He must feel that a demi-republican Church in an almost absolute monarchy is a strange inconsistency; and since he cannot make this Church Episcopal, he would at least give her the rigid doctrinal organization of Presbyterian communions. So would she comport better with monarchical institutions than whilst, as now, with a sort of democratic confusion, so many different parties, appealing to different symbols, or rejecting them all, exist within her bosom; and so would she, as a compact uniform body, be to all seeming much more imposing and powerful than she actually is. These views of the King are, as might be naturally supposed, very agreeable to the clergy; and as the evangelical portion of that clergy are now happily greatly the most prominent, it is this party who bring these views most forward. But it is evident that nothing can contribute more to their realization than a formal Confession of Faith, demanding the subscription of all the ministers of the Church. Hence, I believe, in a great degree, the urgent cry for the Confession of Augsburg.

I say not, nevertheless, that the proposal may not be good and wise, and its fulfilment salutary. I am not able to form an opinion on the subject. But this I have observed, that those who most strongly urge it, set themselves upon very high sacerdotal ground. In the Conference which has suggested these remarks, it was more than once asserted, with general approbation, that theology was not for the laity, but faith only; and that from the pulpit doctrine should not be explained, but simply announced. These distinctions between the clergy and the laity, between a hidden law and open announcements of its conclusions, are much to be remarked; and when they are coupled with the earnest insistance on a measure that is adapted to give a great increase of temporal power to the clerical body, it appears to me that the human element—the ambition for sacerdotal dominion—enters fully as much into the motives for this measure, as the Divine element—the desire for the salvation of souls. But the human element, or the low corrupt impulsion, must necessarily enter into all human affairs, or they would not be human. And so, perhaps, all respecting this question is as it should be.

On the first day of the Conference, a discussion was opened on the 23d verse of the xxth chapter of St. John's Gospel: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained;" and in explanation of this verse, a doctrine of a very Romish aspect was announced.

It was maintained by the majority of the speakers that the power to forgive sins conferred on the Apostles had, inasmuch as it was not miraculous, descended to all ministers of the Gospel. Mr. Gerlach, a councillor of the Consistory of Berlin, who had resided in London, and often preached in the Lutheran Church in the Savoy, seemed to regret that individual confession of sins were not made to the minister previous to admission to the sacrament, when the sins of the confessor might be forgiven or retained, according to the state of heart he might manifest.

Dr. Harnisch said, that "any congregation would confess themselves generally to be sinners, but would not to a single person confess their single and separate sins; that this, however, was necessary to reformation of conduct; that sins should be openly and specifically detailed; and that the discipline of the Church of Rome, which requires the private confession of secret sins to the priest, was, so far, good and wholesome."

Superior Buchel asked, "what difference there would be between the clergy and the laity, if the text in question had not particular reference to the clergy?" And the Pastor Alehring maintained that an unworthy Priest might pronounce the forgiveness of sins, because this forgiveness neither depended on his personal character, nor upon his discernment of the heart of his penitent, but upon *the virtue of his office—der kraft seines amtes.*"

On the second day the Conference devoted their attention to the question—What are the best means of giving unity and strength to the Church by the promulgation of ecclesiastical *principles* (*gundfatze*)? and the conclusion they arrived at was—that the exercise of the pastoral office sufficed not, as *principles* could not be thereby enforced; that, *for the same reason*, discourses from the pulpit could not attain the desired object; and that therefore, first, a new Catechism should be drawn up, in which these principles should be distinctly set forth; secondly, that the Confession of Augsburg should be industriously circulated, accompanied by explanatory remarks; and third, that a holy day, or jubilee (*tier*,) should be held, as an anniversary commemoration of the Reformation, every 31st of October.—*Correspondent of the Rceord.*

The Rev Mr. Dowdney in Scotland.

A few days ago, as we find the fact stated in an Edinburgh paper, two sermons were delivered in the Episcopal Church of St. John, at Greenock, by the Rev. John Dowdney, A. M., Rector of St. James's, New York. The Rev. gentleman wound up his concluding discourse in these words:—

"It was with peculiar satisfaction and pleasure, brethren, that I accepted the invitation of my respected brother, the minister of this chapel, to assist to-day in its solemn services.

"As a priest of the Catholic Church in America, I cannot but be deeply anxious for your growth and welfare, for it was in Scotland that our beloved Seabury—a name dear to every Churchman—was consecrated to his holy office. You well know, that, after the Revolution, the Church which had been planted on our shores, mainly through the agency of the Society for Propagating the Gospel in Foreign Parts, was almost prostrate, and that her clergy and members were dispersed. Your Bishops, with all the sympathy and affection that they could feel, came forward, and invested with the apostolic office one who, by his soundness in the faith—his devotion and his unwearied zeal, did perhaps more than any other person toward laying that solid foundation upon which we are now building with such triumphant success. Dr. Seabury, our first bishop, was consecrated at Aberdeen A. D. 1784, nearly three years before the consecration of Dr. White at Lamberth Palace, by the Archbishop of Canterbury. Since his consecration there have been 40 others set apart to the same office, 22 of whom are now alive. These, with more than 1,200 clergy, and a very large body of laity, constitute the Reformed Catholic Church in the United States—a Church which exerts a powerful influence upon the moral and religious welfare of our republic. Her principles, drawn from the consentient voice of Holy Scripture and Catholic tradition, and embodied in her pure formularies, are taking deep root, and she is drawing to her fold the thoughtful and the serious even from the various sects around her. Nor is it possible to say, judging from the past, how glorious will be her career. Toward our sister communion in Scotland we all cherish the most ardent affection. Our circumstances are the same. Unfettered by any civil legislation we can assert our own rights and exhibit to the world those principles which have been the solace and strength of fathers and confessors and martyrs in every age of the Church. I assure you, my brethren, that my heart is with you. I have felt a pleasure while serving at your altar to-day which I can scarcely express. Nobly has the Scottish Church contended in every period of her history for those Catholic truths which *we* are endeavoring to carry out. On no other arm but Christ's can we lean. We are thrown upon our principles *alone*, and our success must prove that they are such as our Divine Head will sanction and bless. Our only dependence and hope here is in a strict adherence to those truths; and in faithful allegiance to our holy mother the Church, may we be kept from all discord and schism from even the slightest tendency to disunion; and may those who would rend the body of Christ, by disobedience to her constituted authorities, and to those wholesome laws to which we have solemnly promised entire conformity, be convinced of their error. Allow me, my brethren, once more to say how sincerely I long for your welfare, and to express, in the name of the Bishops and of the clergy of the Diocese of New York, the Christian love which we shall ever bear towards the 'Scottish Episcopal Church.'"

So great, even at this day, is the ignorance existing in England with reference to the past history and present condition of the Reformed Catholic Church of Scotland, that we dare say many persons have never heard at all of the interesting circumstance related by Mr. Dowdney, and the few who are aware that it took place have probably only a very general impression of the subject.

We have the particulars of the event so affectingly alluded to by the Rev. Mr. Dowdney, in his recent sermon at Greenock, and our principal object in doing so has been to place before the English public the obligations which the great cause of Catholic Christianity owes to the Episcopal Church of Scotland. That Church, exposed for ages to the virulence of persecution, and then driven into obscurity by the relentless operation of penal statutes, has nevertheless preserved its apostolical succession, its apostolical doctrine, and, we may truly add, its apostolical poverty;—and has, moreover, been the means, under Divine Providence, of creating a branch of the Church Catholic, numbering at this moment twenty-two prelates and twelve hundred clergy, in a country where, but for that Church, there would be no sanctuary from sectarianism and infidelity. In usefulness so extensive as this it has perhaps never been permitted to any other Church to co-operate—certainly to none reduced by violence to the powerless condition in which, at the period to which we refer, the Episcopal Church of Scotland was placed. This body, however, has always been distinguished for "constancy in the good cause;" and the same noble persistency in well-doing which carried it through its long and fiery trials, has, under the ceaseless superintendence of its exemplary Bishops and Clergy, not only enabled it to secure its existence, but within the last few years, to double the numbers of its people.—*London Post, Aug. 3.*

Col. Stoddart and Capt. Conolly.

Captain Grover received the following letter on Saturday evening:—

"To CAPTAIN GROVER,—I write this letter in the house of Nayeb Samet Khan, the chief of the artillery and the arsenal of his Majesty the King of Bokhara, a sincere and excellent friend of the British nation—but in the presence also of his Majesty the Ameer's Mahram (private chamberlain)—and I write this letter officially, by order of the King of Bokhara, to whom I give a translation of the letter, and therefore confine myself only to the most necessary topics, without comment and without observation.

"On the 29th of April the King stated to me by the medium of the above named Nayeb, and in the presence of Mullah Kasem, the King's Mahram (private Chamberlain) that he had put to death in the month of *Sarratan*, 1259 (July, 1842,) Colonel Stoddart and Captain Conolly.

"The first had been put to death;—

"1st. On account of his having treated Royalty with the greatest disrespect on different occasions.

"2d. That he had turned Mussulman, and then returned to the Christian faith.

"3d. That he had promised to get letters from England in four months, by which he would be acknowledged Ambassador from England, and fourteen months had elapsed without receiving any answer, though the King had erected Japer Khans (post-houses) on his account. And, with regard to Conolly, that he had been put to death for having induced the Khans of Khiva and Kokan to wage war against the King of Bokhara.

"His Majesty has given me permission to leave Bokhara on the 9th of May, Friday next. From Meshed I will write every thing more fully.

(Signed) "JOSEPH WOLFF.

"Bokhara, May 5, 1844."

CHURCHMANSHIP IN CHESTER.—An esteemed correspondent writes to us as follows:—

"I was credibly informed on Tuesday, that a clergyman in the Diocese of Chester, who had formerly been a teacher of dissent, and whose meeting-house as well as himself has been consecrated for the service of Christ's Church, remarked to a friend, on hearing the Bishop of Chester's late Charge—'If the Bishop's views be those of the Church of England, I might as well have continued to be a dissenter!'"

The intended Romish Cathedral at Bristol, which has long remained in an unfinished state, is announced for sale.—*Ch. Family Gazette.*

CHURCH EMBROIDERY.—A work of art has this week been submitted for our inspection, which assuredly has taken us by surprise; it is a splendidly embroidered Communion cloth, worked by Mrs. Hubbarde, of Hull, and intended for the Chapel of Ease, at Ellerker, near Brantingham, now in course of erection, and to be opened for services, we believe, sometime in August. This beautiful piece of work far surpasses all ordinary cross-stitch, or Berlin work—indeed, it possesses nothing in common with it; it is, in reality, a pure specimen of embroidery, and both in the design and tinting approaches nearer to painting than any thing of the sort we have ever seen. The colors are the varions shades of gold, worked in crimson velvet. The principal central figure, a lamb bearing a cross, is a perfect picture of itself, and the freedom with which it has been executed is a proof of an advance in the art we were not at all prepared to meet with; it looks more like an admirable painting resting against the velvet than as needlework attached permanently to it and embedded with the material itself. The bordering, too, is fully worthy of the other parts; it consists of a rich and flowing wreath of ecclesiastical flowers and leaves, such as lilies, passion-flowers, vine leaves, trefoil (emblem of the Trinity,) roses, &c. The various tints are naturally and beautifully blended, and the effect is what it ought to be, free and natural. This chaste but rich specimen of art will afford a pleasing contratt to many of the incongruous pieces of Berlin work with which too many of our churches are disfigured; and we are reminded of the popular tale of "St. Antholins," by the Rev. Mr. Paget, where the author alludes to the mistaken zeal of some persons in this respect, when he speaks of the squire's lady having put the pulpit and the altar into the family livery—to wit, green and yellow. The Rev. gentleman adds in a note that he quotes a fact, and we believe we should not travel far for circumstances in corroboration of his statement.—*East. Coun. Her.*

Some of our readers may recollect that, in the course of the last autumn, we published a letter from Lord John Manners, inviting those of our Church who deemed the establishment of some Charitable Order advisable, to found one in commemoration of Mr. Southey's efforts to enlighten the public mind on that subject. Although no public steps have been taken in consequence of that appeal, the object has been kept in view, and several laymen, acting in subordination to their ecclesiastical superiors, have undertaken to provide the temporal support, necessary for the establishment on a moderate scale, of a Sisterhood of Mercy. We are now authorized to state, that persons desirous of joining the Sisterhood, or of obtaining information concerning it, will receive an early answer to any letter addressed "L. J. M." care of Mr. Burns, Portman Street.—*Eng. Ch.*

INTERESTING OPERATION.—We have much pleasure in bringing to the notice of our readers a successful application of science in restoring to a perpendicular position the north wall of Market Weston Church, in this county. The church is supposed to have been erected in the 14th century. In 1630 it was injured by lightning, and again ten years since it was shattered by a thunder-storm. The time had now arrived when it became necessary to effect a perfect restoration, as from age and the above-mentioned casualties the north wall had declined outwardly 19 inches from the perpendicular, and threatened the utter destruction of the building. Under the superintendence of our able architect, Mr. Cottingham, this wall (the weight of which had been calculated at 240 tons) has been brought up to the perpendicular, by the process of expanding by heat three bars of iron, 2½ inches in diameter, which traversed and connected both walls of the church. These bars (which had screws worked on one end of them and projected beyond the south wall) were enclosed in cast iron boxes filled with lighted charcoal. When the bars were fully expanded by the heat, the screws were wound up firmly to the undamaged south wall. The charcoal boxes were then removed, and the process of cooling commenced. Gradually the bars contracting equally with their previous expansion, compelled the whole mass of the wall to follow the irresistible power now exerting itself, and in four successive operations the whole wall rose to its original perpendicular. The whole operation does infinite credit to Mr. Cottingham. Much commendation is also due to Mr. Reed, of Ixworth, who so ably followed out his directions, as well as to the zealous and intelligent workmen who brought to a successful termination this beautiful but simple process.

Several of the surrounning families assembled at Weston Church on Monday last to witness the completion of this novel operation, the only instance of which has been, we understand, at the Cathedral of Armagh, under the superintendence of the same architect.

We would earnestly hope that a similar public-spirited feeling may be awakened in the breasts of proprietors of estates in other parishes, where the sacred edifices require reparation, as has been shown by the principal landowner of Market Weston (Mr. J. Thurston) on this occasion.—*Bury Post.*

REBECCA TURNED AGAINST HER OWN CHILDREN AND HOUSE.—A dispute arose a few weeks ago between the members of a Dissenting Meeting-house in the parish of Clydau, the one party wishing to rebuild their place of worship, and the other opposing it on the plea of the poverty of the country. The building party denied that the country was so poor as was alleged, stating that meeting-houses were building at Newcastle, Capel, Iwan, Pontareg, &c., and one of the number said that he knew one farmer who had given £20, and another £5 towards the fund. The result of the discussion was, however, that the no-building party carried the day. The same night the meeting-house was levelled to the ground!! There being some some veteran Rebeccaites amongst the discomfited party, it is more than conjectured that they were the levellers.—*Carmathen Journal.*

From the Gospel Messenger.

Geneva College Commencement.

The Annual Commencement of this institution took place on Wednesday, the 7th. There was a large concourse of people, and far as we could judge, there was an unusually unanimous expression of gratification in the exercises. The orations of the young men were highly creditable to the College and honorable to thomselves. The graduating class consisted of eight members, all of whom received the degree of A. B., viz., N. B. Barrows, Charles C. Clarke, P. Fennimore Cooper, Peter A. Dey, Levi S. Loomis, Russel Martin, Elias R. Stoddard, and Charles Woodward.

The degree of A. M., in course, was conferred upon Messrs. Charles G. Brundige, George Norton Clarke, William C. Johnson, George Lewis Platt, Henry Stanley, Rutgers Van Brunt, and William H. Watson. The same degree was conferred upon Benjamin Wilcox, Jr., a Graduate of Williamstown College, and James Miltemore, of Maryland. The Rev. Charles H. Halsey, and the Rev, E. D. Kennicott, received the honorary degree of A. M.

The following graduates of the medical department of the College were admitted to the degree of M. D., in course, viz, David Carroll, Jr., Charles De Mott, Herman C. Skinner, and John Tyler.

The honorary D. D. was conferred upon the Rev. Edward H. Rutledge.

We were pleased to see so much interest taken in the affairs of the College by the clergy of the Church. Besides the two Bishops of this Diocese and of New York, who are members of the Board of Trustees, we found there were present in the course of the day, twenty-five of our Rev. brethren.

It is a matter of daily increasing importance that Geneva College should have the increasing confidence and encouragement of Western New York, and while we enjoy the labors of such gentlemen as those now filling the faculty, there is ample reason for such encouragement and confidence. In one particular we are glad to find that there is a prospect of filling the endowment of the Hobart Professorship, in relation to which we have frequently spoken heretofore.

In order to fill this fund, which will require some eight or nine thousand dollars, it will be necessary to urge Episcopalains especially, to exertion and liberality. The Professorship must be every way of interest and importance to them, and we hope and trust that the applications, which we understand will be prosecuted with all practicable expedition, will be met in a manner worthy of the Church, for we are not to look for aid from other quarters. There surely is abundant wealth to sustain such a measure, and the thought should not be entertained that there is any real want of attachment to sound Christian Education among a people who must see how closely the prosperity and honor, the morals, nay, the very safety of the country depends, under the good Providence of God, upon such education. But we will not enlarge upon the subject, which is better set forth in what follows than in any language of our own:

(COPY.)

To the Clergy and Laity of the Protestant Episcopal Church in the Diocese of Western New York.

DEAR BRETHREN,—Having resided at Geneva, in the Diocese of Western New York, for nearly five years, and had a full opportunity of witnessing the instruction and discipline of Geneva College, and of ascertaining its importance to sound education in the state, and its value to the Church of which we are members, I do most cordially commend the effort now making to endow "The Hobart Professorship" in the College, to your patronage and liberality.

The gentlemen who have in charge the collection of funds for that purpose, will furnish such details as may be necessary to sustain this general appeal. It is highly important that a vigorous and united attempt should now be made to render the College as ample in pecuniary means, as it is able and efficient in its instruction. Your aid and contributions, in the cause are therefore most respectfully and earnestly requested.

Imploring the divine blessing on the undertaking, on the College and on yourselves,

I remain sincerely,
Your friend and Bishop,
(Signed,) W. H. DE LANCEY.

Geneva, April 24, 1844.

(COPY.)

It gives me very great pleasure to learn that vigorous measures are now in progress for the endowment of "the Hobart Professorship" in Geneva College. Being well acquainted with that excellent institution, I deem it of great value to the interests of literature and science in our land. It is admirably conducted, and aims at, and is happily accomplishing a high grade of education, such as justly ranks it among the best Colleges of the country. It is peculiarly happy in the bearing of its character, circumstances and operations, on the morals and religion of its members and the interests of the Church.

I sincerely hope it will find cheerful and generous friends among the members of my Diocese.

(Signed) BENJ. T. ONDERDONK,
Bishop of New York.

New York, June 13, 1844.

Institutions.

The Rev. John Wayland, D.D, was instituted into the rectorship of St. John's church, Canandaigua, on Saturday morning, the 20th, by the Rt. Rev. Bishop De Lancey. Morning prayer was read by the Rev. Dr. Hale, President of Geneva College, assisted in the lessons by the Rev. Mr. Meacham, of Allen's Hill. Other clergy present were the Rev. Mr. Pitkin, of Rochester, the Rev. Mr. Franklin, of Seneca Falls, and the Rev. Dr. Rudd. The sermon was preached by the Rt. Rev. Bishop B. T. Onderdonk. This discourse, though occupying nearly an hour, was listened to with profound attention. It was replete with solemn and moving considerations upon the duties of pastor and people, and it was no less full of most weighty and instructive matter presented in a style of great force and clearness.

The newly instituted Rector administered the Holy Communion, in which he was assisted by the Rev. Dr. Hale.

Sunday, 11th, in St. Luke's church, Rochester, Bishop De Lancey instituted in the Rectorship of this parish, the Rev. Thomas C. Pitkin. The morning prayer was read by the Rev. Dr. Hale, assisted in the lessons by the Rev. Mr. Lockwood. The Rev. Dr. Rudd was also present. The sermon was preached by the Bishop, and often as we have had occasion to express high gratification in listening to our Diocesan, we must think that we never heard him with more admiration. His sermon, rich in matter, solemn in its appeals, and peculiarly tender in expression and manner, must have reached the hearts of all who esteem the value of the Gospel, or have minds to be interested by eloquence. The rector was assisted in the Communion by the Rev. Dr. Hale.

The day was throughout exceedingly fine, and it was evidently gratifying to our Rochester friends to witness and participate in the solemnities. The two churches were open each three times during the day,—Bishop Onderdonk preaching in the morning and evening in St. Paul's, and in the afternoon in St. Luke's. Dr. Hale preached in the afternoon in St. Paul's, and in the evening in St. Luke's.

For the Churchman.

Geneva College.

MR. EDITOR,—It gave me very great pleasure to be present at the recent Commencement of Geneva College. The education and training which the graduates had received were obvious in the character of their orations. I have attended many Commencements, but I think I never heard a series of orations at any one of them, so generally characterized by sound sense, useful learning, intellectual clearness and force, more eloquence, and pure moral sentiment. The College has a Faculty of superior excellence, is under good and efficient discipline, and every way worthy of public patronage. I was gratified to learn that the prospect for the next Freshman Class is very encouraging. If beauty and health of situation, sound moral influences, religious advantages, and faithful intellectual culture, are requisites in a College, I know of none to which parents can send their boys with fuller confidence. E. R. K.

For the Churchman.

Rev. Henry Crosdale.

Departed this life, in his 30th year, after a week's illness, the 12th instant, the Rev. HENRY CROSDALE, late Rector of Somerset Parish, and, at the time of his death, Missionary at Hungary-Neck in Somerset County, Maryland.

Mr. Crosdale died in hope of a joyful resurrection, and in the communion and ministry of the Catholic Church. Few soldiers of the cross have gone so happily and triumphantly to their rest, and none in his last moments has better shewn, how well a Christian can die. But his unmurmuring submission to a blow which fell like a stroke of thunder on every one else; his patient endurance of great bodily pain; his affectionate interest in the living as they came to his bedside, urging them to meet him in the Paradise of rest; his ardent desire to receive the Body and Blood of our Lord before his departure; the holy and indeed almost superhuman fervor with which he joined in the prayers of the Church, though struggling with death; and his oft repeated wish to depart and be with Christ: these proved that, though blessed is the death of the righteous, yet glorious is the death of the minister of Christ. Who is prepared to render in an account of his stewardship? H. S.

Clerical Changes.

The Rev. J. D. Berry, of Lexington, Ky., has been elected President of Shelby College, in that diocese.

The Rev. William Granville has resigned the rectorship of St. Paul's Church, Medini, Ohio.

The Rev. William Jackson has accepted the rectorship of Meade parish, Upperville, Fauquier county, Va.

The Rev. John Martin has resigned the rectorship of St. Paul's parish, King George co., Va., and accepted that of St. John's parish, Prince George co., Md.

The Rev. John B. Colhoun, M. D., has accepted a call to the rectorship of St. James's Church, Muncy, Lycoming co., Penn.

The Rev. H. D. Noble has taken charge of St. Paul's Church, Brookfield, Conn.

☞ Bishop KEMPER having removed from St. Louis, requests that until the 5th of September, his letters may be directed to Indianopolis, Indiana, and afterwards to Philadelphia, until the 20th of October, and then to Delafield, Milwaukie county. Wisconsin.

Newspapers, pamphlets, &c., can be directed from this time to Delafield, Milwaukie county, Wisconsin.

Bishop Kemper earnestly and affectionately requests every clergyman connected with his jurisdiction to report to him during September. August 24.

Arrival of Mr. Southgate.—The Rev. Horatio Southgate, Missionary to Greece, came passenger in the packet ship Queen of the West, which arrived at this port on the 11th inst.

Calendar.

August.

24. St. Bartholomew the Apostle.
25. Twelfth Sunday after Trinity.

September.

1. Thirteenth Sunday after Trinity.
8. Fourteenth Sunday after Trinity.
15. Fifteenth Sunday after Trinity.
18. Ember Day.
20. } Ember Days.
21. St. Matthew the Apostle. } Ember Days.
22. Sixteenth Sunday after Trinity.
29. Seventeenth Sunday after Trinity. St. Michael and All Angels.

Diocesan Record.

Episcopal Acts by the Bishop of this Diocese.

Westchester County. Eighth Sunday after Trinity July 28th, in the morning, confirmed 14 in St. Thomas' Church, Marmaroneck.

In the afternoon, confirmed 9 in Christ Church, Rye.

Tuesday, July 30th, confirmed 9 in St. Stephen's Church, Milesquare.

Wednesday, July 31st, confirmed, at his residence, a sick member of St. Matthew's Church, Bedford.

Thursday, August 1st, confirmed 2 in St. James's Church, North Salem.

Friday, August 2d, confirmed 4 in St. Luke's Church, Somers.

Duchess County. Ninth Sunday after Trinity, August 4th, confirmed 31 in Christ Church, Poughkeepsie.

Washington County. Eleventh Sunday after Trinity, August 18th, in Christ Church, Hampton, admitted the Missionary there, the Rev. Benjamin Daniels, Deacon, to the Priesthood. Morning Prayer was read, and the Candidate presented, by the Rev. Maunsell Van Rensselaer, Missionary at Whitehall, and the Sermon preached by the Bishop. Mr. Van Rensselaer and the Rev. S. Stebbins Stocking, of the Diocese of Connecticut, united with the Bishop in the laying on of hands.

In the afternoon confirmed 8.

In the evening confirmed 2 in St. Paul's Church, Whitehall.

Bishop Onderdonk's Appointments for Visitation.

Twelfth Sunday after Trinity, August 25, A. M. Redhook, *Duchess County*, Ordination; 4 P. M. Clermont, *Columbia County*, Confirmation. Tuesday 27, Pleasant Valley, *Duchess County*. 28, Lithgow, Ordination A. M.; Confirmation P. M. Friday 30, Patterson, *Putnam County*.

Thirteenth Sunday after Trinity, September 1, A. M., Eastchester, *Westchester County*; 4 P. M., Westchester. Thursday 5, Rossville, *Richmond County*, Consecration A. M., Confirmation P. M.

Fifteenth Sunday after Trinity, September 15, St. Michael's Church, *New York*. Thursday 19. By request of the Bishop of Connecticut, an ordination at Glenville *in that Diocese*.

Where ordinations or institutions are to take place the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Notices.

Diocesan Convention.—Notice is hereby given, that the ANNUAL CONVENTION of the Protestant Episcopal Church in THE DIOCESE OF NEW YORK, will assemble in ST. JOHN'S CHAPEL, in the city of New York, on WEDNESDAY, THE TWENTY-FIFTH DAY OF SEPTEMBER, at TEN O'CLOCK in the morning.

By order of the Bishop.
BENJAMIN I. HAIGHT,
New York, August 24, 1844. Secretary.

In publishing the forgoing notice, it is made the duty of the Secretary by Canon I. § 5, to accompany it with a copy of section 4 of the same Canon, which is as follows:—

"The appointment of a Lay Deputy to the Convention of this Diocese shall be certified in writing by the Rector of the Parish of which he is a representative, or by one of the Wardens, or by the Clerk of the Vestry of such church; and no other certificate of the appointment of any Lay Deputy or Deputies to the Convention of this Diocese shall be allowed or received. And no Lay Delegate shall be entitled to a seat in the Convention unless he be entitled to vote for Wardens and Vestrymen of the church which he is appointed to represent."

☞ Notice is given to strangers and to congregations whose Churches may be temporarily closed for cleaning or repairing, that the Free Church of the Holy Evangelists, Vandewater street, will continue open every Sunday. Service commences at 10½ in the morning; 3½ in the afternoon; 7½ in the evening. Aug. 24.

THE LADIES OF ST. JOHN'S CHURCH, HUNTINGTON, L. I., will hold a FAIR in the spacious rooms of the "Suffolk County Hotel," in the village of Huntington, on Tuesday, September, 3d.

The object of this Fair is to assist the vestry in their laudable desire to secure the permanency and stability of this ancient parish, by the purchase, so soon as may be, of a suitable Parsonage House for the Rector.

The Fair will open in the morning at 10 o'clock, and be continued throughout the day and evening. Should the weather, however, prove unfavorable on the day appointed, it will be postponed until the next fair day.

There will be many attractions at the Fair, together with sundry refreshments provided by the Ladies, and many beautiful articles of their handiwork.

The patronage of the friends of the Church, and of the public is respectfully requested, who are informed that the "Long Island Railroad cars" leave the depot, South Ferry, Brooklyn, at 9 o'clock, A. M. and 3 P. M., for Hicksville, from whence carriages convey passengers to Huntington.

☞ Donations for the Fair will be thankfully received by any of the Ladies of the Church, or by Mrs. Stout, Secretary. August 24.

LADIES FAIR AT STAMFORD, CONN.—The Ladies of St. John's Parish, Stamford, purpose holding a FAIR for the sale of useful and ornamental articles in the Town House of the village, on SATURDAY, the 24th of August inst., commencing at 3 o'clock, P. M., and continuing throughout the evening. The avails of the Fair will be appropriated towards the liquidation of the Ladies' Fragment Society's subscription to the new church edifice. A considerable amount is yet due, and New York Churchmen are respectfully invited to attend. The steamboat Croton leaves the foot of Catharine street, at 2 o'clock, P. M., arriving at Stamford, at 5 o'clock. Returning, reaches the city at 11 o'clock, A. M., thus affording visitors the benefit of an agreeable trip, and an opportunity of attending the Fair.

Stamford, August 7, 1844.

ST. SIMON'S CHURCH.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. August, 1844.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,
August, 1844. 296 East Broadway.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

Aug. 1844. C. H. WILLIAMSON, 72 Murray st.

Acknowledgments.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 7th inst. has received the following sums:

From R P Williams, St Louis, Mo, half, $2 50; St Paul's ch, Poughkeepsie, by the rector, Rev P E Milledoler, $10 41; Christ ch, Norwich, Ct, per Rev C C Holland, $5 82; Ladies' Society of St Michael's ch, Bristol, R I, per Rev J W Cooke, for China, $30; Missionary meeting, Middle Haddam, Ct, per J H Taylor, $20; for education of an African boy, monthly offerings, St John's ch, Stamford, Ct, per Rev A S Todd, rector, per Mr Hoyt, $19 50; S school of Christ ch, Norfolk, Va, for support of T L Robertson, Africa, $20; female teacher of do, for support of Catharine H Shepherd, do, $20; five male teachers of do, for support of Walter H Taylor, do, $20; Christ ch, Norfolk, per E S P, treasurer, $100; St George's ch, Hempstead, L I, August offerings, per Rev O Harriman, rector, $11 10; widow's mite, 50 cts; an Episcopalian, 50 cts, per Rev Lot Jones; Messrs Flynn & Enrich, Richmond, Va, for China, $8; Ladies' Missionary Society, St Luke's ch, Marietta, O, for Greece, $8; through Rev E Winthrop, rector; Massachusetts Board of Missions, collections for Foreign Missions to this date, 220. Total, $496 33.

J. SMYTH ROGERS, Treasurer,
New York, Aug. 21, 1844. 57 Wall-st.

Erratum.—$21 88 acknowledged under date of 7th inst., from Wilkesbarre, Pa., should have been entered as follows: per E Wilcox, Esq., R. A., Philadelphia, from Trinity Church, Oxford, Pa., $4 23; St Stephen's Church, Wilkesbarre, $17 65—$21 88.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 10th ult., the following contributions, viz:—

From a class in St Paul's chapel, N Y, Sunday school, $1; St Ann's ch, Morrisania, Rev Charles Aldis, rector, $35; Zion ch, Sandy Hill, and Church of the Messiah, Glen's Falls, Rev J A Spooner, rector, $5. Total amount, $41.

C. N. S. ROWLAND, Treasurer,
July 10, 1844. 55 Water street.

LONDON BOOKS.—Just received per Ship Gladiator, "The Liturgy Compared with the Bible," by the Rev. Henry Ives Bailey, published by the "Society for the Promotion of Christian Knowledge."

Also, a great variety of BOOKS FOR CHILDREN, published by J. Burns. Catalogues of these very interesting juvenile publications will be sent to any part of the country if desired. J. A. SPARKS,
Churchman Bookstore, 161 Fulton,
Aug. 24. opposite St. Paul's.

THE CHURCHMAN.—A few sets of the Churchman from its commencement, bound and in good order, may be had at this office. J. A. SPARKS,
Churchman's Bookstore, 161 Fulton street,
Aug. 24. opposite St. Paul's.

BERNARD LESLIE.—A second American edition of this excellent work is in press, and will shortly be published by J. A. SPARKS,
Churchman's Bookstore, 161 Fulton street,
Aug. 24. opposite St. Paul's.

PLACE OF EDUCATION.—Instruction will be resumed at the WASHINGTON INSTITUTE on Monday, September 2d, making the pursuits of *Education* their sole employment; and adopting those principles and modes of culture, both in the family association and the duties of the school, which for so long a period have been vindicated by good results; the undersigned feel authorized to pledge the future from the success of the past. T. DWIGHT PORTER, M. D.
THEODORE W. PORTER, A. M.
Thirteenth st., near Union Place, }
August 24th. } 3t$

WANTED—By a young man, a graduate, a situation as teacher in a family or Academy. One in or near New York would be preferred. Address, post-paid, the publisher of this paper. Aug. 17.

HOOKER'S COMPLETE WORKS.

THIS DAY PUBLISHED.

THE COMPLETE WORKS OF RICHARD HOOKER, with an Account of his Life and Death, by Isac Walton, arranged by the Rev. John Keble, M. A. First American from the last Oxford edition, with a complete Index of the texts of Scripture, prepared expressly for this edition; complete in two elegant octavo volumes. Price $4.

"Keble's preface, like Walton's life, should precede every subsebuent edition.

"Hooker is universally distinguished for long drawn melody and mellifluence of language, and his works must find a place in every well chosen clerical library."—*London British Librarian and Book Collector's Guide.*

D. APPLETON & CO.,
Publishers, 200 Broadway.

D. A. & Co. also publish uniform with above—
Newman's Parochial Serrnons, 2 vols, $5.
Maurice on the Kingdom of Christ, 1 v, $2 50.
Burnet's History of the Reformation, 4 v $8.
Burnet's Exposition of the 39 Articles, 1 v, $2.
Pearson's Exposition of the Creed, 1 v, $2.
Magee on Atonement and Sacrifice, 2 v, $5.

Practical Sermons; for every Sunday and principal Holy-day in the year, by Rev. Charles Bradley, A. M., Author of "Sermons preached at Clapham and Glassbury," &c. Two volumes of English edition in one. Price $1 50.

"The style is so simple that the most unlearned can understand them; the matter so instructive, that the best informed can learn something; the spirit so fervent, that the most engaged Christian can be animated and warmed by their perusal."—*Christian Witness.*

Aug. 24—2tis

NEW THEOLOGICAL WORKS.

THE ECCLESIOLOGIST. Published by the Cambridge Camden Society. No. 1 to 34..	$4 50
The Church of England Quarterly Review, Vol. 1 to 14, half bound morocco........	16 00
Woodhouse's Parochial Sermons, 1 vol.	3 50
Mill's Five Sermons on the Temptation,	1 87
Chrysostom on the Priesthood, 8vo,....	2 00
Welsh's Church History, vol 1.......	3 75
Godly Letters of the Martyrs..........	2 00
Wealth, the name and number of the Beast,	1 50
Dissent, its character, causes, &c.....	1 25
Trench's Sermon on the Mount....	1 25
The Church of St. Patrick........	1 38
Past History and Future Destiny of Israel,	1 25
The Man of Sin, by E. M. Hearn....	1 00
Stroberlt's Persecutions of Popery, 2 vols,	7 00
Morning Exercises at Cripplegate, vol. 3,	3 50
Garbett's Parochial Sermons, vol. 2....	3 75
Sewell's Christian Politics............	2 00
Williams—The Nativity Harmonized,	2 50
The Holy Land. an account of Palestine,	1 87
Dr. Jackson's Works, new edition, 12 vols,	30 00
North's Sermons on the Liturgy........	3 00
Simon.—The ten tribes of Israel..........	2 50
Witnesses for the Truth in Church of Scotland,	1 00
Waddington's Church History, 6 vols....	13 00
Easy Lectures addressed to Cottagers....	0 50
Dansey—Horæ Decanicæ Rurales, 2 vols,	8 00
Becon, on the Catechism, 1 vol..........	4 50
Wickliffe's Apology for Lollard Doctrines,	3 00

Imported and for sale by
Aug. 24. WILEY & PUTNAM, 161 Broadway.

Just Published—Memoir of the Life of the

RT. REV. ALEXANDER VIETS GRISWOLD, D. D., Bishop of the Protestant Episcopal Church in the Eastern Diocese, by JOHN S. STONE, D. D., Rector of Christ Church, Brooklyn, N. Y. With an Appendix, to which are added a Sermon, Charge and Pastoral Letter of the Late Bishop. One large volume, $3.

☞ Also, a few copies of the Life of the late Bishop Moore, of Virginia; and the late Bishop White, of Pennsylvania. For sale by
STANFORD & SWORDS,
August 17. 139 Broadway.

OCTAVO PRAYER BOOK.—The Agent of the *New York Bible and Common Prayer-book Society* is thankful for the watchful interest manifested by the Gospel Messenger of Charleston, and Banner of the Cross, over the correctness of the editions of this institution, he has the pleasure to inform them that the error in former editions was corrected previous to any publication under the present agency, and "preach" is in its proper place—while he much regrets that the Bishops should by accident have had presented to them copies of the old edition. August 17.

NOW READY.

NO. IV. OF THE HISTORY OF THE PROTESTANT EPISCOPAL CHURCHES in the City of New York, containing two superb engravings: one, executed by Prud'homme, of the new Grace Church, now being erected in the upper part of Broadway; and the other, by Gimbrede, of the French Church Du St. Esprit, in Franklin street. It also concludes the account of St. Paul's Chapel, and commences that of St. John's. Price Twenty-five cents.

☞ Those persons who take the History in numbers secure *proof* impressions from the plates, and get the work in the *highest state of perfection.*

HENRY M. ONDERDONK,
Publisher and Bookseller, 25 John street.
August 17—2t

THE FOLLOWING BOOKS
Published by George & Wayne, Philadelphia,
MAY BE HAD OF

J. A. SPARKS, Churchman's Bookstore, 161 Fulton street, opposite St. Paul's, New York.

The Difficulties of Romanism, by George Stanley Faber, B. D., Rector of Long-Newton, Author of "The Difficulties of Infidelity," "Doctrine of Election," &c., with an Introductory Essay, by Rev. John Coleman, Rector of Trinity Church, Southwark, Philadelphia. 1 vol. 12mo.

The Churchman's Manual, an Exposition of the Doctrines, Msnistry, and Worship of the Protestant Episcopal Church in the United States, by the Rev. Benjamin Dorr, A.M., Rector of Christ Church, Philadelphia. Second edition, 1 vol. 12mo.

Recognition of Friends in Another World, by the Rev. Benjamin Dorr, A.M., Rector of Christ Church, Philadelphia. Third edition. 24mo.

Pay Thy Vows, a Pastoral Address subsequent to Confirmation, by the late G. T. Bedell, D.D., Rector of St. Andrew's Church, Philadelphia. 1 vol. 32mo.

Wilmer's Episcopal Manual, a Summary Explanation of the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America, with an Appendix. One vol. 12mo.

Wilson on Confirmation, by Rev. Benjamin Dorr, D.D. One vol. 32mo.

The Origin and Compilation of the Prayer Book, by the Rev. William H. Odenheimer. One vol. 32mo.

The Devout Churchman's Companion, by Rev. William Odenheimer. One vol. 32mo.

History of a Pocket Prayer Pook, by Rev. Benjamin Dean, D. D. One vol. 18mo.

The Holy Communion, by Rev. Benjamin Dorr, D. D. One vol. 18mo.

The True Catholic No Romanist, by Rev. Wm. H. Odenheimer. One vol. 32mo.

Questions on the Lessons, Collect, Epistle, and Gospel, in the Sunday Morning Service of the Church, designed for Sunday Schools and Bible Classes. In three parts, each.

The Churchman's Heavenly Hours, or Daily Approaches to God, in a series of Prayers, Meditations and Hymns. One vol. 32mo. with fine plates.

☞ 32mo. Bibles and Prayer Books, variously bound, together and separate. August 17.

CLASSICAL AND ENGLISH SCHOOL,
Conducted on the Principles of the Prot. Epis. Church,
255 *Greene street, next the corner of Waverley Place.*

THE REV. J. A. SPENCER, A.M., will resume the duties of his Private and Select School for Boys on Monday, the 2d of September instant. The number is limited, in order that each pupil may receive the personal care and supervision of the Rector, and be thoroughly trained in the various branches of English and Classical Learning. Two or three boys can be received into the Rector's family.

REFERENCES.—Rt. Rev. Bp. B. T. Onderdonk; Rt. Rev. Bp. Whittingham; Rev. Dr. Anthon, Rev. Dr. Taylor, Rev. Dr. McVickar, Rev. Dr. Wilson, Rev. Dr. Turner, Rev. C. D. Jackson, Rev. J. M. Forbes; Prof. Charles Anthon, LL.D., Dr. John Stearns, Dr. Edward Delafield, Lewis Loutrel, Esq., George T. Strong, Esq. Aug. 17.

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 52 Maiden Lane.

NEW JUVENILE WORK.

Just Published with a Splendid Frontispiece.

MRS. LIECESTER'S SCHOOL, or the Histories of several Young Ladies, as related by themselves. By Charles Lamb, and Sister. The above work contains ten highly instructive and entertaining stories, adapted to children from 8 to 16 years of age; is an admirable book for Sunday School Libraries, and possesses an interest not found in the general run of juvenile works. This edition is a reprint of the London copy, and is published in the handsomest style of American typography. Price 50 cents.

HENRY M. ONDERDONK,
Publisher and Bookseller, 25 John street.
July 27—4t

TO THE CLERGY AND OTHERS.

STANFORD & SWORDS have just published an edition of the Book of Common Prayer, of excellent type and paper, and durably bound, which they offer for sale as low as any Prayer-book in the market. Also Prayer-books for the Desk and Altar, and every other size, in rich bindings, always on hand. The folio Prayer-book of the late Hugh Gaine, from $1 to $1 50 in sheets. Desk Bibles from $5 and upwards, always on hand at the old established Church Bookstore, No. 139 Broadway, New York. August 3.

THE EVERGREEN, OR CHURCH OFFERING FOR ALL SEASONS.

THE above Church Periodical may be had from its commencement, in January last, upon application to the undersigned. Terms $1 50 a year, payable in advance. HENRY M. ONDERDONK,
Aug. 3—3t General Agent, 25 John street.

HENRY M. ONDERDONK,
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From the Churchman's Family Gazette.

Chanting the Psalms.

Before offering any comments of our own upon a most important, but misunderstood and neglected, part of public worship, we shall quote a few remarks from "Law's Serious Call,"—a work which may, perhaps, have some weight with persons, who would otherwise have been disposed to treat all such subjects with suspicion or contempt:—

"There is one thing still remaining that you must be required to observe, not only as fit and proper to be done, but as such as cannot be neglected without great prejudice to your devotions; and that is to begin all your prayers with a psalm.

"This is so right, is so beneficial to devotion, has so much effect upon our hearts, that it may be insisted upon as a common rule for all persons.

"I do not mean that you should read over a psalm, but that you should chant or sing one of those psalms, which we commonly call the reading psalms. For singing is as much the proper use of a psalm, as devout supplication is the proper use of a form of prayer; and a psalm only read is very much like a prayer that is only looked over.

"Now, the method of chanting a psalm, such as is used in the colleges, in the universities, and in some churches, is such as all persons are capable of. The change of the voice in thus chanting of a psalm is so small and natural, that everybody is able to do it, and yet sufficient to raise and keep up the gladness of our hearts.

"You are, therefore, to consider this chanting of a psalm as a necessary beginning of your devotions, as something that is to awaken all that is good and holy within you, that is to call your spirits to their proper duty, to set you in your best posture towards heaven, and tune all the powers of your soul to worship and adoration.

"For there is nothing that so clears a way for your prayers, nothing that so disperses dulness of heart, nothing that so purifies the soul from poor and little passions, nothing that so opens heaven, or carries your heart so near it, as these songs of praise.

"They create a sense and delight in God, they awaken holy desires, they teach you how to ask, and they prevail with God to give. They kindle a holy flame, they turn your heart into an altar, your prayers into incense, and carry them as a sweet-smelling savor to the Throne of Grace.

"The difference between singing and reading a psalm will be easily understood, if you consider the difference between reading and singing a common song that you like. Whilst you only read it, you only like it, and that is all; but as soon as you sing it, then you enjoy it, you feel the delight of it, it has got hold of you, your passions keep pace with it, and you feel the same spirit within you, that seems to be in the words.

"Every state of the heart naturally puts the body into some state that is suitable to it, and is proper to show it to other people. If a man is angry or disdainful, no one need instruct him how to express those passions by the tone of his voice. The state of his heart disposes him to a proper use of his voice.

"If, therefore, there are but few singers of divine songs, if people want to be exhorted to this part of devotion, it is because there are but few whose hearts are raised to that height of piety, as to feel any motions of joy and delight in the praises of God. * * *

"That it is the state of the heart that disposes us to rejoice in any particular kind of singing, may be easily proved from a variety of observations upon human nature. An old debauchee may, according to the language of the world, have neither voice nor ear, if you only sing a psalm or a song in praise of virtue to him; but yet, if in some easy tune you sing something that celebrates his former debauches, he will then, though he has no teeth in his head, show you that he has both a voice and an ear to join such music. You then awaken his heart, and he as naturally sings to such words as he laughs when he is pleased. And this will be the case in every song that touches the heart: if you celebrate the ruling passion of any man's heart, you put his voice in tune to join with you.

"Thus, if you can find a man whose ruling temper is devotion, whose heart is full of God, his voice will rejoice in those songs of praise which glorify that God that is the joy of his heart, though he has neither voice nor ear for other music. Would you therefore delightfully perform this part of devotion, it is not so necessary to learn a tune, or to practise upon notes, as to prepare your heart; for as our blessed Lord saith, out of the heart proceed evil thoughts, murders, &c.; so it is equally true that out of the heart proceed holy joys, thanksgiving, and praise. If you can once say with David, My heart is fixed, O God, my heart is fixed, it will be very easy and natural to add, as he did, I will sing and give praise.

"Let us now consider another reason for this kind of devotion. As singing is a natural effect of joy in the heart, so it has also a natural power of rendering the heart joyful. * * As devotion of the heart naturally breaks out into outward acts of prayer, so outward acts of prayer are the natural means of raising the devotion of the heart. As anger produces angry words, so angry words increase anger.

"So that, if we barely consider human nature, we shall find that singing or chanting the psalms is as proper and necessary to raise our hearts to a delight in God, as prayer is proper and necessary to excite in us the spirit of devotion. Every reason for the one is, in all respects, as strong a reason for the other.

"If, therefore, you would know the reason and necessity of singing psalms, you must consider the reason and necessity of praising and rejoicing in God, because singing of psalms is as much the true exercise and support of this spirit of thanksgiving, as prayer is the true exercise and support of the spirit of devotion. And you may as well think you can be devout as you ought without the use of prayer, as that you can rejoice in God as you ought without the practice of singing psalms; because this singing is as much the natural language of praise and thanksgiving, as prayer is the natural language of devotion."

The above remarks of this pious writer are made in recommendation of the practice of singing in private, his subject not extending further. With how much greater force do they not apply to singing the praises of God in church, as contrasted with reading the psalms!

And yet this true and only method by which our hearts can be attuned to the celebration of the Divine praise, and inspired with a thankful sense of the Divine goodness, the world has been strong enough and wicked enough to put out of the Church.

At this we do not wonder: it is but a part of its policy in everything else. The world will admit no rival to itself in the heart, and, consequently, the praises of God must not be sung.

It is a remarkable circumstance, that while the poor,—who, having little to attach them to the world, have not their hearts entirely set upon it,—have invariably been gratified by recent attempts to restore the choral service of the Church, the rich have as invariably set themselves against it:—"It takes up too much time,—we hear better music at home and at concerts, so that indifferent music in church annoys us,—it is vulgar to sing in church, and disturbs us to hear vulgar people singing near us. Reading the psalms does quite well enough; and, in short, we will give up our pews and take sittings elsewhere, if anything of the kind is attempted or persisted in." We need hardly say, in a contest between the Church and the world, which of them,—in Scotland at least,—must go to the wall.

* * * * * *

Before concluding, we shall offer a few remarks, which, perhaps, may be of use to those who are engaged in restoring the chanting of the Psalter. (1.) A fundamental rule should be the exclusion of a distracting variety of tunes, and of double chants. A few simple chants,—the Gregorian being infinitely preferable to all others,—will soon be learned, both by the choir and by the congregation. (2.) These ought to be sung reverently, and not so fast as to prevent the congregation from joining; the time gained by running through the psalms is very trifling; probably two or three minutes would make all the difference between a reverent and an irreverent performance. (3.) It is essential to the chanting's being properly kept up, that the choir should be divided, and that each half should chant a verse alternately, joining, perhaps, in the Gloria Patri. Whether individuals in the congregation might not observe this with advantage, might be considered. We have seen it observed in some of the English cathedrals, by individuals present joining with that division of the choir which was next to them. It is impossible for ordinary voices to chant the whole psalms appointed for each service without flagging, and nothing is more beautiful and elevating than the alternate responding of the voices to each other. (4.) It is probable that any number of ordinary voices would chant the psalms tolerably, without any instructions, or without any other guide but the organ. No progrees, however, would be made, and the chanting would be as good or better the first day, as months or years after. If it is to be done well, the choir must make use of a pointed Psalter, and strict conformity to it be exacted. The pointed Psalter published lately by Burns, is, we believe, in extensive use; but it does not matter much which is used, provided the one selected be strictly adhered to. Of course, a copy would be required for at least every two members of the choir. Except that is done, uniformity cannot be expected, nor any progress made. Members of the congregation would probably soon come to furnish themselves with such Psalters.

With a little care bestowed upon this most important subject, what might not the service of the Church become? Whoever has once heard that service as it is now offered in some of the churches of the South, has received an impression which he will not lose in this world; because he has hearkened to a breathing, faint and distant though it be, of that angelic melody, which is sung day and night by the Heavenly Choir.

Re-opening of York Minster.

Sunday, July 7th, was a memorable day for York Minster. A new existence as it were commenced; the choir, nave, and tower of that noble edifice being completely restored and thrown open to the public.

By the lamentable conflagration of 1840, the centre aisle of the nave and the south western tower were fearfully damaged; but by the great public spirit and liberality of the county of York, and also of more distant friends, and by the indefatigable exertions of an able and zealous restoration committee, these have been entirely renovated, and one of the noblest monuments of by-gone times is now completely restored, and its interior is to be seen in a state of greater perfection than has ever before been witnessed by any person now living.

Since the last fire the nave has been completely separated from the transept by brick walls, which filled the arches from the great lantern tower, and many an anxious desire has been experienced by our fellow citizens as they looked upon these barriers, which hid the vaulted roof and storied windows of a considerable portion of the sacred edifice from their eyes, and marred its beauty, that the day would soon come when those walls would be removed, and when the lofty aisles and towering columns of the nave would once more be seen in all their pristine beauty.

This long looked for event, which has now arrived, was announced on Sunday morning last by a merry peal from the new bells, for which we are so deeply indebted to the liberality of the benevolent and much-lamented Dr. Beckwith. As the time for divine service approached, hundreds of persons of all ranks were seen thronging towards the Minster, the spacious aisles of which were soon crowded in every part by a multitude of anxious spectators, who appeared much delighted, and full of awe and veneration as they, passing to and fro, contemplated and admired the grandeur and beauty of this wonderful building.

No sooner were the several entrances thrown open than the choir was crowded to excess. The City High-Sheriff and Aldermen Sir John Simpson, Meek, Hudson, Sir W. S. Clarke, Matterson, and Scawin, attended divine service in their state robes. The prayers were read by the Rev. E. J. Raines, and the lessons and litany by the Rev. W. H. Oldfield. The Rev. H. S. Markham, the Canon in Residence, and the Rev. T. Egerton and the Rev. Edward Churton, Honorary Canons, officiated at the Communion Table. The Sermon was preached by the Very Rev. the Dean.

We will here introduce a few remarks respecting the bells. The peal in the morning was performed by the York ringers, and in the afternoon the fine company of ringers from the parish of St. Peter's, at Leeds, ascended the tower, and rang for the space of 35 minutes, and although under the great disadvantages of the vibration in the chamber, noticed in our last, they acquitted themselves as an experienced and clever company, and rang several changes, in which every bell was heard to the greatest advantage, in time and place of the varied change. Their manner of ceasing the bells at the conclusion of their performance, although practised in some other places, was a new feature in York. So equally and rapidly were the bells subdued that it afforded a rich, novel, and harmonious treat to us. The inhabitants of Leeds may be justly proud of so clever and industrious a company. Industrious they have undoubtedly been to acquire such command over bells so much heavier than their own. The company for the most part consists of active young men; their manner of ringing is both easy and graceful, and we hope that this was not the last time we shall have the pleasure of hearing them, and that when the illustrious Great Peter Clock Bell arrives, we shall have a ringing day of love, and not for prizes, in honor of that great event.

The Leeds ringers expressed themselves much pleased with the bells, and the style in which they were hung, (which notwithstanding their calibre, are perfectly easy and at command,) and they politely returned their thanks to the Dean for his kindness in allowing them the treat which they experienced on Sunday.

A report has been prevalent that the Dean objected to allow the bells to be rung, which is erroneous, as he has expressed himself in the most liberal manner to the contrary, only that there were no funds to pay the ringers at present fixed upon. We have great pleasure in giving publicity to this, as we should be sorry to be deprived of the cheering influence of this peal, which promises to be all we could desire. It is true the Dean did not allow the bells to be rung during the hanging, which was to effect a *petit surprise* to the inhabitants, and from this the report arose, and like many others, did not diminish in its travels through the city.—*York Gazette.*

The Papal Power in England.

Papal power extinguished in England, it is worth our inquiry where the same for the future was fixed; which we find not entirely settled in any one, but according to justice and equity, divided amongst many sharers therein.

And, first, "give unto God the things which are God's." What the Pharisees said was true in the doctrine, though false in the use thereof, as applied to our Saviour, whom they mistook for a mere man, (Mark ii. 7.) "Who can forgive sins but God alone?" This paramount power, no less blasphemously than arrogantly usurped by the Pope, claiming an absolute and authoritative pardoning of sins, was humbly and justly restored to the High God of Heaven.

Restitution was made to the Second Person in the Trinity, of that universal jurisdiction over the whole Church as belonging to Christ alone, who is the Shepherd and Bishop of our souls, (1 Peter ii. 25;) and a badge of Antichrist for the Pope proudly to assume the same.

To the Holy Ghost was restored that infallibility which to him doth properly pertain, as being "the Spirit of Truth," which neither will deceive, nor can be deceived, and which hath promised to lead his Church in general "into all truth," (John xv. 26; xvi. 13;) but never fixed any inerrability on any particular person, or succession of single persons whatsoever.

And, now, "give unto Cæsar the things that are Cæsar's." The King comes to claim his own right, what the kings of Judah, his predecessors in sovereignty, had by the word of God, and Christian emperors, by the practice of primitive times, did possess. In order whereunto, the parliament did notify and declare, that Ecclesiastical power to be in the king which the Pope had formerly unjustly evaded. Yet so, that they reserved to themselves, beside other privileges which we leave to the learned in the law, the confirming power of all Canons Ecclesiastical; so that the person or property of refusers should not be subjected to temporal penalty without the consent of Parliament.

Of this power thus declared in the king—part thereof he kept in himself;—as to call and dissolve convocations at his pleasure, to grant or deny them commission to debate of religion, to command Archbishops and Bishops to be chosen in vacant Sees, to take order for the due administration of the word and sacraments.

The other part of power Ecclesiastical the king passed over to the Archbishop of Canterbury, as his substitute; First, to grant faculties in cases not repugnant to the law of God, necessary for honor and security of the king, formerly wont to be remedied in the See of Rome. Secondly, to determine causes Ecclesiastical in his Court, whence lay an appeal to the Court of Delegates, &c.

The representative clergy had power, by the king's leave, to make Canons and constitutions; whilst each Bishop in his respective Diocese, Priest in his parish, were freer than formerly in execution of their office, acquitted from papal dependence.

Lastly. Every English layman was restored to his Christian birthright; namely, to his judgment of practical discretion (in perusing the Scriptures in his own language) formerly swallowed up in the ocean of the Pope's infallibility. Thus, on the depluming of the Pope, every bird had his own feather; in the partage whereof, what he had gotten by sacrilege, was restored to God; what by usurpation, was given back to the king, Church, and State; what by oppression, was remitted to particular Christians.—*Fuller's Church History.*

Christians, Make your Calling and Election Sure.

In like manner, we Christians, by our profession, are called out of the world, and taken into the Church of God by baptism; with allusion to which, the New Testament, when it speaks of God's elect, means baptized Christians: this you may see at the 13th verse of the 5th chapter of St. Peter's First Epistle; and it seems most probable, that St. John, by the ***Elect Lady*** mentioned in his Second Epistle, means some particular Church; and by her ***Elect Sister***, with her children, he means that Church, and its sons, with which he was then present at the writing of this Epistle. The text admonishes Christians to make their calling and election sure; that is, to persevere in the course of the Christian life, as they began it rightly in baptism. But to teach, as many have done, and that with great confidence, that some are saved and that others are lost, by a decree, which we can never pretend to know, without laying ourselves open to the delusions of Satan; to teach this, is to teach a doctrine deceitful to some, and frightful to others; for must it not terrify any man in his sober senses, when he is told, that the Creator gives being to his creatures, but with this difference, that some of them are brought into the world as vessels of his pleasure, made for salvation; others as vessels of his wrath, made for destruction, without any hope or possibility of fleeing from the wrath to come. Let us allow that all mankind in their natural state are sold and lost under sin, and can never receive anything but of God's free and unmerited grace in Christ Jesus; and that he may give and take away as he pleases, and none can contradict his will: but all this we must allow to the power of God; still his promises demonstrate, that these are not the terms to which he hath called his people: they are the terms under which he hath left the heathens. Does he not appeal to his Church by a prophet in the Old Testament that *his ways are equal*, and that the ways of man *are unequal*, unjust, uncertain; while his own ways are always consistent with that goodness and mercy, which willeth not the death of any one sinner? Does he not therefore appeal to his people, and ask them why they will die? suggesting by those words, that if a sinner dies who has been under his covenant and among his elect people, to whom the prophet speaks, it is not according to the will of God, but according to *his own* will; for God hath set before him life and death, that he may choose which he will take. This choice is not given to the *heathens*, and the like question could not be put to them: there must be a sense, therefore, in which, and circumstances under which, man may be said to *choose*; for it would be a cruel sort of mockery for God to tell his people that their *destruction is from themselves*, if it be ordered by his own sovereign will! Would he ask, "*Why they will die?*" when they are not within his covenant, and it is impossible for them to live? There must here be some great misunderstanding in our method of conceiving and stating the ways of God: his counsels may be deep and mysterious, but they cannot be cruel and unjust.

Suppose a poor prisoner to be shut up within massy walls, and one were to look through the iron grate of his cell, and tell him that the prison was about to be set on fire,—that he must fly for his life, and lose no time,—that the delay of one moment is an argument of his infatuation; would not this be to trifle with the misery of a poor wretch devoted to destruction? It has, therefore, been well said of those who believe that God can speak and act upon those principles, that they have given to him the nature of the destroyer; yea, that they have actually turned the Author of all good into the Author of all evil.

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The Principal, who has been educated in Trinity College, (Dublin,) and has taught for several years in this country, takes charge of the Classical Department.

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No Teachers are engaged but such as are fully qualified and possess withal established *Christian principles.*

TERMS.—Board (including washing) and Tuition, in a full English course, together with the languages, if desired, per annum, payable quarterly, and in *advance*, $200.

N. B.—Each Pupil must be furnished with a Bible and Prayer Book, if he belong to the Episcopal Church, which is most convenient, Bed, Bedding, Towels and Napkins.

☞ Persons wishing to visit the School, will be directed from the Planter's Hotel.

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New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D. D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D. D., Pres. of Geneva College, Rev. P. A. Proal, D. D., Rector of ——, Utica, and L. Bush, D. D.

Laity—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

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REV. WILLIAM MORRIS, RECTOR.

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In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

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2d do. " Nov. 24, " Feb. 15.
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4th do. " May 10, " July 31.

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New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first Wednesday in June and November.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

REFERENCES.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

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April 6, 1844.—yly

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The Churchman.

EDITED BY
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